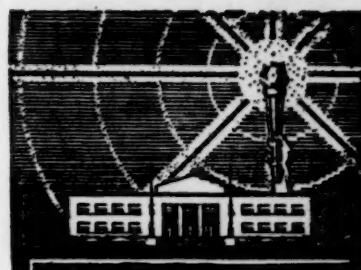


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APRIL, 1957

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The Social Studies

VOLUME XLVIII, NUMBER 4

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As the Editor Sees It

Many citizens, including teachers, are becoming increasingly concerned with some aspects of crime and law enforcement in this country. We accept, with a certain amount of resignation, the established fact that the United States is probably the most lawless of all the so-called advanced nations. This has been variously explained by our tradition of individual liberty, our frontier background, the highly mobile and non-native population, the dual system of federal and state governments, the vast areas of land and many other reasons. There is tremendous wealth in this country, and small portions of it are everywhere to be found, from the handbag of the prosperous woman shopper to the building contracts that can be juggled to the benefit of a venal public official. They form a constant temptation that is perhaps not so frequently met with elsewhere; the possible "take" is higher here, but the penalty is not. So crimes against property flourish.

What is not so easy to understand is why crimes of violence are so common also. It is this aspect of the crime picture that disturbs many. It is possible to insure one's property, thus, in effect, spreading property loss from crime over the whole population as we do fire losses. But no form of insurance can recompense the victim of murder, of mugging, of assault, rape and hoodlumism in general. Yet this type of crime continues to hold its own and even increases. Often there is no motive of monetary gain involved. It is the most abhorrent kind of lawlessness, the kind that every citizen should be protected against. The "haves" may always have to guard their possessions against those who covet them, but the safety of the person should be a matter of course in every civilized country. Yet our police blotters are filled with the sordid records of crimes of violence, many of them committed, apparently, for the sheer joy of brutality.

Much hogwash has been said and written on the subject of crime and punishment. We hear

it preached that there are no bad boys, only confused ones; that not punishment but rehabilitation should be the object of penology; and that criminals are really only sick people and should be so dealt with. As a result of much of the unrealistic thinking on the subject of crime, it is steadily increasing, particularly among juveniles and in the category of violent acts.

We will be the first to support the contention that the cause of much juvenile crime lies in the home conditions behind it. But we do not believe that because this is true the young criminal should be excused for his acts. Certainly there should be (and probably never will be) some process for punishing parents who exercise their biological ability to have offspring and then let them become a charge against society. But the young offender should also be made to see that to violate the laws is to his disadvantage. No youngster commits an act unless there is *some* advantage he expects to derive from it: money, a sense of power, approval by his fellows, notoriety, or some other thing. But if the actual result is certain to be more unpleasant than pleasant, he will avoid it, no matter how "confused" he is. No one touches a hot stove for the thrill of doing so; retribution is too sure and swift. So it should be with much of our crime. The police, if allowed to do so, are quite capable of making apprehension almost inevitable. It is the interference of society with their efforts which causes crime to flourish. Crime today is a kind of "Russian roulette," with five empty cylinders and one loaded one. We need to load more cylinders.

There are four ways we can think of in which we are making crime easy. We will list them in no particular order: the highly complex legal procedures which have grown up, all favoring the criminal; the mawkish sentimentality which makes it almost impossible to deal

(Continued on page 146)

Economics Study and "General Education"

ALBERT H. BURROWS

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Everyone is agreed that the modern highly developed, extremely complicated and interdependent socio-political-economic system requires a vast amount of understanding of the nature and operation of the economic system on the part of voters in a democracy. For example, the Commission on Human Resources and Advanced Training, appointed by the Conference Board of the Associated Research Councils, stated, "A nation with as complex an economy, as important a role in world affairs, and as tangled a web of social, economic, military, and technological problems as confront the U. S. is peculiarly dependent for its future welfare upon those of its citizens who are competent to work effectively with ideas."¹ Also, everyone is in agreement that this requires a general orientation or education in the facts of the socio-political-economic realm and related areas. That is, genuine general education as a philosophy, viewpoint, and objective is sound and concurred in by all; but the soundness of so-called "general education" as a specific esoteric educational doctrine of faith and ritualistic procedure, has not been demonstrated nor accepted by authorities at the higher educational levels.

The scholars in both the social and the physical sciences are agreed that there is no substitute for the highly trained scholar in each area taught. They are agreed that there is no substitute for the specialist. They are unanimous in maintaining that the role of the expert needs to be emphasized both in teaching beyond the elementary level and in the operational world outside the classroom. The *role of the expert* needs to be re-emphasized, not that one must follow his dictum in any case, but in order that the teacher may make his decision in the light of the scientific analyses and data stated by the expert in the given subject or area of knowledge. Otherwise, the teacher of economic problems will be found repeating such "common sense" falsehoods, as, "It makes no difference

where the tax is placed initially, e.g., on corporate pure profits, as the consumer always ultimately pays it anyhow," or, in a class in social problems, "What can you expect of that child but crime (or insanity as the case may be) because you know his father (or grandfather) was a criminal (or insane)." Sociological knowledge would make the latter statement, with its biological determinism emphasis, impossible; and a knowledge of economics or, in lieu of that, the asking of the economic scientist would make the former statement (and accompanying attitude) impossible.

The need for specialized training by social science teachers, rather than mere "common sense" aphorisms, has been stated wisely by Professor O. E. Shabat: "In a general course, serious attention should be given to the nature and kinds of social science and the work of social scientists. A student should come to grips with the differences between just plain 'common sense' and social science sense . . . These dimensions are conspicuously absent or subordinated in . . . book *American Society*."² Mr. Shabat properly recognizes that, as illustrated previously, so called "common sense" is frequently merely a common denominator of the erroneous thinking of a particular group. Also, that the aphorisms, bromides, and clichés, the A B C's of much of such advocacy, writing, and teaching, are not adequate substitutes for scientific scholarship in the social sciences any more than they are in the physical sciences.

The idea that the continuing improvement, as well as the self-preservation, of society depends uniquely upon social and physical science and scientists rather than others has been stated by Professor Thornton.

"All the older civilizations have issued either in extinction, or in permanent stagnation. The civilizations of Egypt and Chaldea and of Greece and Rome, after a phase of progressive decline, eventually perished by

military conquest. The ancient civilizations of the Far East—those of India and China—still persist, and have a semblance of life; but it is a life of helpless torpor and immobility. Is our modern civilization doomed to share a kindred fate? There are, I think, good reasons for believing that in this respect history will *not* repeat itself. Special features are observable, and special forces are at work, in contemporary civilization which differentiate it profoundly from all its predecessors.

"It may be said, broadly, that the older civilizations rested essentially upon art and literature (including philosophy)—and that modern civilization rests, in addition, upon science and all that science brings in its train. This distinction is, I think, fundamental—and connotes a radical difference as regards stability and continuance between ancient and modern society. A comparison of the mode of growth of the fine arts and literature on the one hand, with the mode of growth of science and its dependent useful and industrial arts on the other, brings out this point very clearly.

"The evolution of literature and art displays the following well-marked characteristics. Starting from some rude beginnings, each branch of literature and each branch of the fine arts grows by a succession of improved ideals until a certain culminating level of excellence (or phase of maturity) is attained. When this level is reached, no further growth takes place, nor even seems possible. The level of excellence attainable by any nation depends presumably upon the measure of the original endowment of the race with artistic and literary faculty. When and after this summit level of excellence is achieved, all subsequent expansion, if any, is quantitative rather than qualitative—and consists in modifications, variations, repetitions and imitations—but without any real advance in artistic and literary excellence. It may be further noted that there is observable in the past annals of literature and the fine arts a fatal tendency to a downward movement. The variations are apt to show meretricious qualities—which indicate, in the judgment of critics, a degradation from the

high standard of the earlier masters. The life of each of the fine arts seems, as Professor Courthope has expressed it, to resemble the life of an individual in having periods of infancy, maturity and decline. The witness of history bears out this view."³

Science, according to this thesis is the modern additive which makes progress—and permanence—possible and stagnation and demise socially unnecessary. Science is cumulative, related, and self-nourishing, resulting in endless progress and a pyramiding of knowledge and advancement in a fashion unknown to the non-scientific disciplines. This, too, makes the "common-sense" attempts of amateurs to solve social science problems progressively more futile.

Also, a study of the laws of economics (supply and demand) and of the laws of physics (law of gravity) or taking the trouble to ask the experts, would prevent a teacher from saying that "man can change the law of supply and demand but not the law of gravity." True, man can pass laws and do things that seem (to the uninformed) to thwart economic laws, but it is equally true that man can pass laws causing the doing of things that seem to thwart the law of gravity. For example, a "general education" speaker made the above statement that one could change economic laws but that it is impossible to do anything to change the operation of the law of gravity. He was standing under a beam weighing tons when he made the assertion and yet he showed no fear whatsoever of the beam.

Educators should understand that:

"A science is an organized body of knowledge in a given field in which the laws of causal sequence are stated. If the scholarly discipline does not admit of organization into generalizations of cause and effect, then it cannot be a science. It can still be scholarly, but it cannot be scientific. A science enunciates the laws of cause and effect. Any science abstracts from reality and, under the assumed and unnatural conditions, proceeds to state the inevitable effects of certain causes, and vice versa.

"The test of a science is not its subject matter but its methodology. The methodology of a science consists of three steps: (1) ob-

servation, or accumulation of data; (2) classification, or analysis or organization of the data; and (3) generalization, or deductions and laws based on the data.

"There are several questions which may be asked regarding any event, and they suggest whether the interest is (1) historic and journalistic, (2) philosophical and theological, or (3) scientific. For example, if a person asks 'when,' 'what,' 'who,' or 'where,' the interest is historical. The desire is for minutiae, for a complete description of unique events, and for the creation of word pictures of the past. If he asks 'why,' his interest is metaphysical. He wants to know the ultimates. His field lies in the area of speculation. His quest is philosophical. The answers to his questions lie in the area of speculation of cause and effect. If, however, he asks 'how,' the interest is scientific. He wants to know the demonstrable causes and the inevitable effects in the empirical realm. He is interested in tracing causes forward to effects and effects back to causes. Another person may ask about the techniques and methods by which certain problems could be solved or certain goals and objectives obtained. His interest is technological. He is interested in organizing data from all fields into a manipulative technique which may then be used in the realm of the practical arts by the practicing artist. Finally, a person may ask about the method by which he can minister to the solution of the problem. His interest is practical or political. His activity will lie in the realm of the practitioner of an art.

"The science-technology-art relation can best be illustrated by assuming the following three levels, one above the other: (1) the top level, (2) the middle level, and (3) the bottom level. The Number 1, or top, level is the scientific level and contains the scientific disciplines — sociology, psychology, economics, political science, physics, mathematics, biology, chemistry, astronomy, etc. The Number 2, or middle, level is the technological or applied level and contains the technological subjects. The Number 3, or bottom, level is the practical art level, and it is on this level that the practitioners of the arts function.

"The middle technological level draws from two or more of the scientific disciplines from the top level. The materials are then organized into a technique, methodology, or technology which can be applied to the solution of a given problem. For example, principles are drawn from the two scientific disciplines of sociology and psychology, and these principles are then organized into the technology of education. These two, plus the sciences of economics and political science, are drawn upon for principles to formulate a technology appropriate to a school of government. The sciences of physics and mathematics are drawn upon for the technological discipline of a school of engineering. Finally, the sciences of biology and chemistry are drawn upon for materials from which to organize the technology of a school of medicine.

"Educators should be acquainted with the fact that 'education' is a technology and that its components are sociology and psychology. Such knowledge would make impossible the granting of teachers' certificates in schools of educational technology without the requirement of courses in one of the two sciences basic to the technique. Furthermore, if widespread, such knowledge would cause secondary-school administrators to require that teachers of the social sciences have training in those subjects. Until the difference between a social-science discipline or a social technology and the nonscientific social studies is recognized, school administrators will continue, as recommended in *Education for All American Youth*, to place the social technologies and the social studies in a common category with the arts and the humanities and to assume that a teacher competent in one is competent in all. Furthermore, unaware of the fact that the social sciences are sciences, such administrators will assume that judgment and common sense are the only essential qualifications for teachers of the social sciences."⁴

The need for a much greater social science emphasis in the schools was emphasized by the John Dewey Society in its 1937 Yearbook as follows:

"Teachers tend to be well informed in the

field of conventionalized and historical knowledge and relatively weak in their grasp of vital contemporary issues . . . Where the 'growing edge' of cultural change is concerned the unsatisfactory character of teachers' information about public problems is most poignantly displayed."

The necessary integration of subject matter by elementary teachers requires much thorough training in the social sciences. The tragic ignorance in this regard is illustrated, relative to secondary education, in an astounding statement by the Educational Policies Commission which is quoted below.

Value of Economics' Study

Prior to the present century there was little criticism of the educational program which was tailored for the favored few. One of its prime prerequisites was that it should have no economic value because education was for the leisure class. The *trivium*—grammar, rhetoric, and dialectic; and the *quadrivium*—arithmetic, geometry, astronomy, and music were adequate for the education of a leisure class which used such education primarily as a process of achieving recognition and acclaim. However, modern man demands a governmentally and economically functional educational system. Therefore, the current controversy is relative to the methods and relative to the contents of education.

The value of the study of economics and its relation to integrated or core curricula or so called "general education" at the college level is illustrated by the quotation from Professor Dodd. He shows the significance of economics education and the alarming fact that secondary schools and many teachers' colleges still fail to require economics education. Michigan ranks fourth relative to economics education in the secondary schools with 9.5 per cent of the students enrolled in economics. This percentage is nearly twice the rate for the United States as a whole.

Dodd states the following relative to the proposal to integrate subject fields:

"The merits of the proposal, however, have not as yet been established to the satisfaction of a majority of teachers in subject fields. Proponents of the integrated curriculum hold that knowledge gained from study in the several subject fields in the social studies tends

to become 'compartmentalized.' Logically it might appear that there is reason for such an argument. At the same time, critics of the idea of integration on the upper grade levels maintain that it should not be assumed that there are distinct and well-defined compartments in the mind or that the integration of two or more types of knowledge cannot take place unless learned concurrently or collaterally. It is contended that in a given situation the mind has the capacity for utilizing relevant knowledge however and whenever such knowledge was acquired.

"Furthermore, it is argued that, even where the teacher is well qualified as an economics teacher, an attempt to develop by integration the scores of concepts that are essential to an understanding of the nature and importance of economic forces must result in sporadic treatment of economic factors and principles. As a result, so it is contended, economic understanding on the part of the pupils will be too superficial to be of usable value. Certainly an appreciation of the scope of economics, which can be gained by an examination of the several textbooks on economics that are used in high schools, tends to provide a reason for such a conclusion.

"Pertinent to the issue involved here, we may at least state a few generalizations that would probably be accepted by a majority of teachers who have given very much thought to the matter and who are familiar with the nature and scope of economics. Economic forces are the source of many—if not most—of our social problems. To understand these forces requires more than the study of personal economics. The teaching of economics, if it is to prove effective, requires more than a general discussion of economic problems: Pupils must acquire a workable understanding of the factors and forces that give rise to social problems and thus to become qualified to study intelligently possible solutions that may be offered."⁵

Relative to the significance of the study of economics to the democratic governmental and economic systems Dodd also states:

"Of course, breadth of knowledge is desirable. And good intentions are requisite to

good citizenship. But good intentions, even when accompanied by a knowledge of history and of the machinery and processes of government, are not enough. An understanding of the origin, nature, and possible solutions to particular social and economic problems is essential to effective citizenship, regardless of whatever other qualifications the voter may possess. For zeal to 'do something' about a problem affecting the lives of the people, unaccompanied by understanding appropriate for proposing a solution or choosing among proposed solutions is as likely to make a bad matter worse as it is to remedy the trouble.

"Now the fact of the matter is that nearly all political issues—local, state, or federal—arise because of the existence of economic problems. That being true, if we are to reduce or to solve most political problems, we must find a solution which does not disregard the economic facts and principles that are involved. Any proposed solution that does not do this partakes of political quackery and demagoguery, and is bound to lead to disappointment if adopted by gullible voters.

"In order to appreciate the underlying importance of economics to politics, one need only consider the sources of political issues that emerge in political campaigns: Monetary inflation, rising prices, business depressions, minimum wage legislation, the control of labor unions, the control of large-scale business, the legal limitation of working hours, social security, taxation of one or several types, the tariff, farm subsidies, aid to foreign countries, conservation projects, control of credit and the banking system, regulation of marketing practices, regulation and rates of public utilities, and so on. It is at once evident that if it were not for the necessity for dealing with economic problems, the peacetime functions of government would be few indeed. Even in the case of measures and policies for military defense, it is perhaps fair to say that—at least for most people—it is the impact of the economic burden entailed that creates the most concern on the part of the public."⁶

The above statements make it quite evident that (1) economics teaching and education con-

stitute a *sine qua non* for effective twentieth century citizenship training, (2) "proper" and "good" attitudes in the absence of scientific knowledge may prove to be vicious in effect, and (3) "integration" of courses is neither necessary nor psychologically nor pedagogically sound at the secondary and higher educational levels.

An example in elaboration of such thinking relating to integration might be as follows: The mind is not a compartmentalized structure with impervious division walls. Rather, the neural structure maintains facilities for unlimited and instantaneous internal communication. There are no dividing walls, no compartments, and no isolated and locked recesses. Therefore, information and knowledge gleaned at any other place or time may be used immediately in conjunction with information obtained currently. That is, the neural structure is not like a granary where heavy wheat grain is stored and where if other grains are to be mixed with the wheat, in the absence of mixing machinery in the bin, they must both enter the bin simultaneously and through the same aperture; rather, the brain would be more appropriately likened or compared to a container for holding liquids into which any similar liquid (from the fount of knowledge) could immediately mix with the prior contents regardless of the time or aperture through which the materials had entered the receptacle. Such a conception applied at the secondary and college levels harmonizes with the principle of specialized content subjects which in turn harmonizes with the principle of specialists and specialization through which all phases of learning and of material progress have made their phenomenal gains. The psychological principle of association as applied to learning in a given classroom may depend partially upon the breadth of training of the teacher and his ability to correlate but not upon a "learn-it-all-at-once" course mixture.

Those who maintain the above view do not in any way question the validity of the standard university type of senior seminar in the various departments wherein perspective and integration occur. However, integration at the senior level when there is something to integrate is a very different matter to that of an

attempt to "pool ignorance" at the freshman level before there is anything to integrate. Furthermore, it appears to be self-evident that the college teacher must have had thorough graduate training equivalent to a master's degree as a minimum in each of the subjects covered in such a seminar.

The sounder and more recent tendency in universities where concessions are made relative to so-called "integration" at the freshman level is to limit the several "integrated" courses to the boundaries of certain areas of study. For example, the humanities, or the physical sciences, or the social sciences. Then, rather than the typical "integrated" or "general education" problem-solving, surface-scratching, solve-everything-quick approach of the highly superficial freshman level "integrated" courses, an attempt is made to incorporate fundamental principles in such a fashion that the course can serve, even though inadequately, as an introductory course to later study in the content area. In other words, the newer "integrated" courses are more like the former "non-integrated" (so-called) courses.

The following statement, relative to the alleged values of "core" courses, from the first edition of *Education for All American Youth* appears to have attained first rank in vacuity, anti-intellectualism and complete confusion:

"Teachers had been somewhat hesitant to take responsibility for teaching in such a

variety of fields . . . After the first year's trial, however, most teachers reported that the experience had been exhilarating. They had learned along with their pupils. Moreover many reported that, in their judgment, pupils seemed to learn more readily in classes in which they could sense that the teachers were learning."⁷

The amount of integration which is educationally sound bears an inverse ratio to the grade level. The Jack-of-all-grades is necessary in the early elementary level, but he represents a regressive "throwback" at the higher educational levels.

Orderly and beneficial social progress can be guided only by those who have been trained in the social sciences. Superficial discussion of sociological, economic, or political science problems through the pooling of the ignorance of those untrained in the several sciences merely confirms prior "common sense" prejudices and is highly vicious when disguised as education.

¹ Nathan M. Pusey, *The President's Report*, January 9, 1956, p. 14.

² *American Journal of Sociology*, March, 1956, p. 507.

³ Sir William Roberts, "Science and Modern Civilization," in J. E. Thornton, *Science and Social Change*, Washington, Brookings Institution, 1939, pp. 24, 25.

⁴ Albert H. Burrows, "The Sciences, Technologies, Practical Arts, and Their Relations," *The School Review*, January, 1947, pp. 15-19.

⁵ Dodd, J. H., *Economics in the Secondary School*, Cincinnati, S-W Publishing Company, 1953, pp. 17-18.

⁶ *Loc. cit.*

⁷ Educational Policies Commission, *Education for All American Youth*, Washington, N. E. A., 1944, p. 269 fn.

The Attitudes of the Major Protestant Churches in America Toward War and Peace, 1929-1939

ROBERT MOATS MILLER

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High noon for the peacemakers within the major Protestant denominations came for a brief moment in the late 'twenties; then ominous clouds of war suddenly shadowed the scene and by 1939 the dark night of total war had descended upon Europe and Asia. Two years later peace passed below the horizon in the Western hemisphere also.

History affords no sadder tale than the impact of events in Manchuria, China, Ethiopia, Spain, the Rhineland, Munich, and finally Poland upon the followers of the Prince of Peace in America. The high hopes of the 'twenties were shattered by the demoniac happenings of the 'thirties. Churchmen cried "peace, peace" even as the paddy fields of Asia

and the rivers of Spain ran crimson with blood. It was no longer merely a theoretical question of "outlawing" war; it was a question of how to face war that actually existed in much of the world. Should America disarm with predatory powers on the march? Should America continue to cooperate with other nations in seeking peace when such cooperation carried the threat of involvement in war? Should America refuse to fight with her own security threatened? Terrible modern war may be, but were the alternatives of victory by Nazi Germany and Imperial Japan any less fearsome? Should America take refuge in storm cellar neutrality, ride out the struggle, and keep her hands unstained by blood? And if she followed this course, could white hands cloak a conscience stricken by the fate of conquered peoples in Asia and Europe?

The response of the major Protestant churches to the breakdown of peace in the Depression Decade was pathetically confused, halting, divided, and uncertain. It is a heart-breaking record of alternating deep despair and naive optimism, of timid vacillation and blind dogmatism. Some elements of Protestantism followed the plumb line of pacifism straight and true to Pearl Harbor and beyond. Other churchmen began the 'thirties with a vow never again to support war, but as the tortuous decade deepened and the menace of the dictators became apparent, they forsook consistency and saw that there were evils even worse than war. An important group originally believed in world cooperation, but as the wall of collective security crumpled they retreated to a position of isolationism. There were those who had always taken a pragmatic view toward war and thus did not have to answer to their conscience when, on pragmatic considerations alone, they adhered either to isolation or collective security. And still others changed their position from event to event and almost month to month, now denouncing war and now urging sanctions against aggressors, now opposing adequate military preparations for the United States and now warning Germany or Japan to halt on the threat of war.

The impact of war on the Protestant churches was as divisive as the fundamentalist-modernist controversy. The editorial staffs of religious journals were split asunder, unofficial groups such as the Fellowship of Reconciliation

and official agencies such as the Congregational Council for Social Action were badly divided, individual congregations broke with their pastors, entire denominations were rocked, and even peace groups such as the Church Peace Union and the World Alliance for International Friendship Through the Churches offered contradictory counsel. To put it bluntly, confusion over war and peace seemed more starkly extreme in the Protestant churches than in American society as a whole—and this is a damning comparison.

Until the mid-thirties, however, the churches followed much the same policy as they had in the 'twenties, and there was no great amount of doubt and confusion. They still believed that international cooperation was the key to peace. This point cannot be stressed too strongly. From the conclusion of the First World War to about 1935 the churches appeared overwhelmingly opposed to any course of isolation and selfish nationalism. The record is replete with resolutions, editorials, sermons, and utterances urging the United States to shun jingo nonsense and to enter fully and freely in world cooperation.

Thus it was that a significant element in the major Protestant denominations during the 'thirties continued to favor American entrance into the League of Nations. Enthusiasm for the League was not at fever pitch, but at least the churches had not entirely given up hope for the League early in the decade.

The evidence regarding the World Court is clearer. Almost every major denomination continued to support American adherence to the Court, the church press overwhelmingly favored the court, as did many unofficial church groups and famous clergymen. In January 1935 the Senate refused to take this step, partially due to the opposition of Father Charles Coughlin, Will Rogers, and W. R. Hearst. Clerical criticism of the Senate was extremely outspoken. "We have to swallow the galling fact," declared one church paper, "that the foreign policies of the United States are practically dictated by a sensational priest, a stuttering comedian and a cynical newspaper man."¹

A third illustration of the willingness of the churches to cooperate in world affairs lies in their attitude toward the war debts owed to the United States by European countries. In con-

trast to what appeared to be the general attitude in America, some of the churches gracefully accepted proposals to scale down or suspend payments. This was the position of the Federal Council of Churches, several denominations unofficial religious groups, many church papers, and a number of ministers. The sources of major denominational opinion reveal little opposition to the moratorium declared by President Hoover.

The churches also continued to advocate cooperation in disarmament. The final, futile gesture in this direction was the World Disarmament Conference, meeting in Geneva, February 2, 1932. With what appeared to be a virtually united voice, American Protestantism gave warm approval to the meeting and advocated drastic reduction in armaments. Once again resolutions were passed, days of prayer set aside, sermons preached, pamphlets distributed, and editorials written in support of the conference. The effort was of no avail. While the delegates conferred, Japan was on the march in Asia.

It was the seizure of Manchuria by Japan in 1931 which first cracked the wall of collective security laboriously built in the 'twenties. War was no longer in the realm of theory. For many pacifist clergymen the haunting question occurred: how can aggressor nations be stopped without the use of force? Are there evils even worse than war?

And yet such was the horror of war that the sources of Protestant opinion reveal only a very few voices urging the use of military coercion against Japan. Indeed, probably less than a majority of church opinion favored even the use of economic sanctions, although included in this group was the Federal Council of Churches. Such was the passion for peace, when Japan invaded Manchuria the churches would not support either military coercion or an economic boycott to bring Japan to her senses. Even Reinhold Niebuhr, the great exponent of coercion, opposed an economic boycott. The churches would agree to no pressure stronger than Secretary of State Stimson's nonrecognition doctrine. And some churchmen felt that even nonrecognition was too warlike a gesture.

Even as the wall of collective security crumbled the churches cried out against war and

preparation for war. It may be that the present writer has lost his perspective through working so long in the sources of Protestant opinion. It may be that the anti-war people were more articulate than their non-pacifist brethren and pushed through resolutions, wrote editorials, signed petitions, organized, and preached sermons that distorted the true sentiment of the churches. And yet, a truly tremendous surge of anti-war sentiment swept through the churches in the 'thirties, and especially in the first half of the decade. The evidence supporting this assertion is mountainous. Material coming from the churches on war and peace exceeded that on economic matters or prohibition or any other problem facing American society.

The most important factor making for this revulsion to war — aside from the example and ethics of Christ — was disillusionment over the First World War. When asked why they assumed an anti-war position churchmen almost invariably cited their experiences in 1917-1918. Not only the war itself but the Treaty of Versailles as well was branded a ghastly mistake. German aggression was repeatedly blamed on the excesses of the peace terms of 1918. In addition to the personal experience of churchmen, there were the alleged disclosures brought forth by the Nye Committee, the revisionist historians, and that influential volume, *Preachers Present Arms*. Important also in the growth of the anti-war spirit was the example of Ghandi in India. Again almost invariably, when questioned as to the practicability of non-resistance, churchmen pointed to Ghandi. And of course back of it all was the growing awareness of the complete terror of modern war.

Whatever the motivation, the churches were swept by an anti-war spirit. Thousands of resolutions were passed by denominations in national, state, and local convention, by ministerial associations, church federations, young peoples' societies, official and unofficial agencies, and individual congregations. These resolutions were not always vague and meaningless. Many of them amounted to a flat repudiation of war, a refusal to endorse, support, or participate in armed conflict, unless — and this stipulation was often added — the United States itself was invaded.

Without exception the major denominations

made provision for those in their fellowship who would not take up arms under any circumstances. The government was requested to give conscientious objectors the same exemption from military training and military service as granted to the members of the Society of Friends. When in 1931 the Supreme Court denied the application for naturalization of Douglas Clyde Macintosh because he would not give a definite pledge in advance to fight in any war in which the United States should engage, a thunder of protest came from the churches. The fate of Macintosh was of intense concern to American Protestantism.

Considering the extent of anti-war sentiment, it is not surprising to find the churches in violent opposition to any build-up of the military or naval strength of the United States. Again the illustrations supporting this assertion number not simply in the scores but in the hundreds. Stories of the profits made by munitions makers and Wall Street bankers in the First World War increased opposition to preparedness, as did the disclosures of the Nye Committee. Through sermons, resolutions, petitions, editorials, mass meetings, pamphlets, and every medium of expression, the churches made clear their opposition to military training, increased appropriations for the army and navy, naval maneuvers in the Pacific, fortification of American Pacific possessions, private manufacturing of armaments, and, in general, any move that could possibly strengthen the military might of the United States.

It is not unreasonable that churches should take this position in the early 'thirties when, perhaps, the menace of aggressor nations was not yet crystal clear. But it is difficult to understand—with the handwriting on the wall—how important churchmen could still oppose defensive preparations as late as 1938 and 1939. When, in 1939, Congress refused to vote appropriations for the strengthening of Guam, America's leading Protestant journal, the *Christian Century*, heralded the rejection as a sign of national sanity. And the Federal Council of Churches in 1938 termed American appropriations for the army and navy unwarranted by any evidence thus far presented.

Of greater curiosity is the fact that church journals or denominational resolutions often began with vigorous condemnations of ag-

gressor nations and ended with equally vigorous opposition to American military expenditures. And what comment can be made on the following case? *Radical Religion*, edited by that strong critic of pacifism, Reinhold Niebuhr, repudiated pacifism and isolationism and called for a strong stand against aggressor nations. And yet in 1938 it termed the defense budget of the United States the worst piece of militarism in modern history. Niebuhr's journal further asserted that America's naval program was the most unjustified piece of military expansion in a world full of such madness.

It is difficult to say just what proportion of American Protestantism assumed an anti-war position. Whatever the exact figure, the number was large. Polls do not always provide a precise measurement, but the cumulative impact of the following is not without interest.

In 1931, 19,372 clergymen responded to a questionnaire sent out by Kirby Page and associates. A total of 12,076 parsons, or 62 per cent, expressed the opinion that the churches should go on record as refusing to sanction or support any future war. Further, 10,427, or 54 per cent, stated that it was their present purpose not to sanction any future war or participate as an armed combatant. The number who regarded the distinction between "defensive" and "aggressive" war sufficiently valid to justify their sanctioning or participating in a future war of "defense" was 8,316 or 43 per cent. Only 45 per cent said they would serve as an official army chaplain in wartime. Over 80 per cent favored a substantial reduction in armaments, even if the United States had to go it alone. And 87 per cent opposed military training in public schools and colleges.²

In 1934, 20,870 clergymen (including Lutherans, Southern Baptists, and Southern Methodists) responded to a second poll conducted by Mr. Page. A total of 13,977 clergymen, or 67 per cent, believed the churches should go on record as refusing to sanction or support any future war. Of greater significance, 12,904 ministers, or 62 per cent, stated that it was their present purpose not to sanction any future war or participate as an armed combatant. Some 41 per cent would not serve as an official army chaplain on active duty in wartime. An overwhelming majority favored reduction of armaments.

In 1936 Bishop James C. Baker, Methodist Episcopal Church, and associates, received replies to a questionnaire from 12,854 Protestant and Jewish clergymen. Of this number, 7,237, or 56 per cent, stated that it was their purpose not to sanction any future war or participate as an armed combatant. Only 36 per cent favored the use of armed force against nations proclaimed aggressors by the League of Nations. It is to the point to inquire just how many clergymen in any war are required to "participate as an armed combatant."

A poll conducted by the Congregational Council for Social Action in 1935 is revealing. Laymen as well as ministers participated. Some 6 per cent would fight in any war declared by the United States. About 4 per cent would bear arms or support any war declared by the United States against an internationally recognized aggressor. Thirty-three per cent would support a war in which United States territory had been invaded. Some 24,667, or 15 per cent, adopted the strict pacifist position of refusing to fight in any war. That is, about 48 per cent would not fight at all or only in a war in which United States territory was invaded.

In 1937 the Disciples of Christ conducted a poll of its members, 14,000 replying. Only 2,270 stated their willingness to bear arms or otherwise support any war in which the United States might engage. However, 8,774 were willing to fight if the United States were invaded. Some 3,069 assumed an absolute pacifist position and refused to fight in any war, while another 3,191 were undecided about this question.

In 1936 the Northern Baptist Convention conducted a poll of its members. Less than 2 per cent would fight in any and all wars declared by the United States. Over 42 per cent would bear arms, however, if the United States were invaded. About 26.62 per cent said they would refuse service under any conditions.

One thousand churchmen replied in 1937 to a poll conducted by the Oxford Conference on Church and State and there was an almost even balance between those who believed in the pacifist position and those who did not.

Slightly over 50 per cent of the ministers who responded to a poll conducted by Reverend Allan Knight Chalmers in 1935 assumed an

outright pacifist position of not supporting war under any condition. A poll conducted by the *Christian Herald* in 1935 also revealed a significant number who would not support any war in which the United States engaged.

The irrationality of war was sometimes matched by the irrationality of the peacemakers; and pacifists sometimes displayed an intolerance as great as that which they themselves endured. For example, Ethiopia was condemned because it did not meet the Italian invasion with brotherly love and passive resistance. The *Christian Century* termed Albert Einstein's defection from absolute pacifism (after his experiences in Nazi Germany) an unworthy deed indicating the scientist was not made of stern stuff. One minister, writing in the *Christian Register*, urged the workers of the world to simultaneously call a great general strike as the only way to prevent war — war, obviously, being caused by imperialistic fascist powers. A Methodist leader, writing in the *Epworth Herald*, a magazine for young folks, urged youth not simply to plead conscientious objections and go to jail, but to enter the army and industry and then sabotage war preparations and any war effort. Reverend G. Shubert Frye, Presbyterian, refused to pronounce the benediction at a meeting of his Ladies' Aid Society because he felt the program had been too militaristic.

The distinguished Disciples of Christ leader, Dr. Peter Ainslie, in a sermon in Washington's First Congregational Church, declared that "There is no more justification for being a chaplain in the Army or Navy than there is for being a chaplain in a speakeasy!" Unfortunately, Col. Julian E. Yates, chief of the U.S. Army chaplains, was in the audience.³ Whatever may be said for Dr. Ainslie's tact, his position concerning the chaplaincy was echoed by thousands of ministers. Attempting to reach a wide audience, the Federal Council of Churches issued a series of little booklets with such folksy titles as "Uncle Joe's Solution of the Japan-China Struggle." (Uncle Joe suggested more love.)

These curious instances must not obscure the fact that for tens of thousands of devout Protestants repudiation of war was a thoughtful, sincere, and consecrated act. And on occasions far too numerous to mention here, solemn

bands of church folk vowed never to bear arms in any war whatsoever. On May 2, 1935, in Riverside Church, New York, 254 ministers and rabbis, clad in their robes of office, repeated the following pledge in an atmosphere of hushed reverence:

In loyalty to God I believe that the way of true religion cannot be reconciled with the way of war. In loyalty to my country I support its adoption of the Kellogg-Briand Pact which renounces war. In the spirit of true patriotism and with deep personal conviction, I therefore renounce war and never will I support another.⁴

Three years later, 149 of this distinguished group, along with new churchmen, convened in the church of Dr. Allan Knight Chalmers, chairman of the Ministers' Peace Committee, and repeated their pledge. From this hard core of nationally famous clergymen there emerged the "Covenant of Peace Group," which secured signatures to a beautiful pledge of absolute pacifism. By 1939 over one thousand ministers had signed this promise not to participate in, sanction, or support war. By 1941, nineteen hundred ministers had signed the pledge. Scores of similar vows were taken by tens of thousands of religious people throughout the country. Typical of more restrained and temperate utterances was the declaration taken by the Young Men's Club of the Broadway Tabernacle Church, New York:

"I have quietly considered what I would do if my nation should again be drawn into war.

I am not taking a pledge, because I do not know what I would do when the heat of the war mood is upon the country. But in a mood of calm consideration I do today declare that I cannot reconcile the way of Christ with the practice of war.

I do therefore set down my name to be kept in the record of my Church, so that it will be for me a reminder if war should come; and will be a solemn declaration to those who hold to this conviction in time of war that I believe them to be right; and I do desire with my whole mind and heart that I shall be among those who keep to this belief.

I set down my name to make concrete my present thought upon the question of war, and declare my purpose to think and talk

with others about it, that my belief in the Way of Christ shall become operative in this and in other questions which now confuse our thought and action."⁵

Even Reinhold Niebuhr could declare as late as 1935: "I do not intend to participate in any war now in prospect. I take this position not on strictly pacifistic grounds, for I am not an absolutist, but simply because I can see no good coming out of any of the wars confronting us. The position of Russia on the one hand and of Germany on the other hand in any of these wars would not affect my decision."⁶

Church or church affiliated peace groups mushroomed. A Disciples of Christ Peace Fellowship was organized in 1935 and in 1939 an Episcopal Pacifist Fellowship was born. The greatest effort of the peacemakers in the 'thirties, the huge Emergency Peace Campaign, found the overwhelming percentage of its leadership, personnel, and support in the ranks of the clergy. Then there were the church peace groups or those drawing great support from the churches: World Peace Fellowship of Christian Endeavor, World Peaceways, World Peace Foundation, World Alliance for International Friendship Through the Churches, National Council for Prevention of War, the "Y", World Peace Commission of the Methodist Episcopal Church, Fellowship of Reconciliation, Department of International Justice and Good Will of the Federal Council, Committee on Women's Work of the Foreign Missions Conference, Committee on Militarism in Education, Church Peace Union, Carnegie Endowment for International Peace, War Resisters League, and a number of denominational agencies concerned with international affairs. In 1934 Paul Hutchinson, noted Methodist and future editor of the *Christian Century*, declared that approximately twenty million members of the Protestant churches had declared officially their intention to oppose all war. If denominational resolutions are taken to represent the declaration of the members, this statement is not too exaggerated. Certain it is that the prominence of those churchmen who adopted a pacifist or near-pacifist position cannot be denied. Such a list reads like a *Who's Who* of American Protestantism.

A considerable element within American Protestantism, in its great desire for friendly

international relations, favored the extension of diplomatic recognition to Soviet Russia. Such an element may have been a minority, but it was nonetheless vocal.⁷ The General Council of the Congregational Churches adopted a resolution urging this action. Part of Unitarianism favored it. Several unofficial religious groups recorded their support of this step. Over a dozen leading church journals approved recognition. A host of individual ministers went on record to this effect. For instance, 430 ministers in New York State alone signed a petition urging recognition. Harry Emerson Fosdick, Samuel Parkes Cadman, Bishop Francis J. McConnell, Henry Sloane Coffin, Reinhold Niebuhr, Bishop G. Bromley Oxnam, Ernest Fremont Tittle, Burris Jenkins, and Henry P. Van Dusen are only a few of the distinguished Protestant leaders who publicly supported the diplomatic recognition of Soviet Russia.

Although anti-war sentiment continued to be very powerful throughout the entire decade, the crest was reached by the mid-thirties. The unity of the peacemakers broke on the rocks of Ethiopia, Spain, Munich, and Poland. From about 1935 on the churches split badly on the issue of war. Those who hewed to the line of pacifism lost their international outlook and took refuge in storm cellar neutrality. Originally very strong in their support of international cooperation, they retreated to a position indistinguishable from that of the isolationists. It was a strange alliance, because pacifism and isolationism are poles apart. And yet by 1940 such pacifists as Fosdick, Tittle, and Charles Clayton Morrison found themselves in the camp of the America Firsters and semi-fascist groups.

On the other hand, many of the peacemakers placed common sense above consistency and recognized that the triumph of dictators would be a fate worse than war. And increasingly as the decade deepened churchmen forsook pacifism for collective security. They accepted the revision of American neutrality legislation, urged sanctions against aggressor nations and aid to those attacked, and finally evidenced a willingness to risk war to prevent the victory of Germany and Japan.

The rupture between the pacifists — most of whom were now also isolationists — and the believers in collective security was bitter and

confused. The Federal Council had leaders in both camps, but these two elements managed to hold together in rather stable equilibrium. The clash in the Fellowship of Reconciliation was divisive. A stormy debate racked Northern Presbyterians when pacifists attempted to secure a rewording of the Confession of Faith. Some church journals followed the habit of printing two sets of editorials on foreign policy to reflect the divided view of the editorial board. J. A. MacCallum resigned as editor of the *Presbyterian Tribune* because he believed in collective security and the directors of the paper did not. Leaders in the Congregational Council for Social Action resigned over this same dispute. The Methodist Federation for Social Action could not seem to be able to make up its mind. Church peace groups, including the Church Peace Union and the World Alliance for International Friendship Through the Churches, faced this division. Everywhere confusion and mistrust increased as the peacemakers split into two camps.

The growing spirit of isolationism and peace at any price is reflected in many ways. To begin with, it appears clear that a majority of church opinion favored the neutrality acts of 1935, 1936, and 1937. This legislation was hailed in church quarters as a safeguard against the United States being sucked into foreign wars by munition makers and bankers, for by the mid-thirties it was believed that economic factors almost alone had brought America into the First World War. The encouragement this neutrality legislation gave to aggressor nations was considered worth the price. By 1939 an important element of the churches opposed any modification of the neutrality laws.

The proposed Ludlow amendment to the Constitution, making a declaration of war dependent upon a referendum, was also widely supported by the churches. However, endorsement was far from unanimous.

It seems clear that some churchmen opposed the use of economic sanctions against aggressor nations. Indeed, a rather surprising amount of material appeared in the sources of Protestant opinion defending — or rather rationalizing — the aggressions of Japan, Germany, and Italy. They were "have-not" nations, it was argued, only attempting to catch up with the richer countries. Germany had not been fairly treated

in the Treaty of Versailles. There was precious little difference between the imperialism of England and France and that of Japan, Germany, and Italy, save that the latter nations entered the game late. Besides, the hands of the United States were not clean and Americans should judge not lest they be judged. Complicating the picture, of course, was Communist Russia. The argument was sometimes used — although not often — that Germany represented a bulwark against the expansion of Communism. Even the Munich agreement was greeted as an honorable alternative to war by a significant number of churchmen. In short, as the 'thirties deepened more and more Protestants retreated to a position of isolationism.

Even as isolationism grew, the ranks of the absolute pacifists thinned. War appeared less evil as the dictators stepped up their march of aggression. Bishop William Manning, Bishop James Cannon, Coffin, Niebuhr, Harry F. Ward, and Christian Reisner were only a few of the diverse group that defended the position of collective security. The invasions of China and Ethiopia were important in showing churchmen that power as well as prayer were needed to preserve peace. Events in Spain were even more influential on the thinking of the Protestant churches, and important elements labored to amend the neutrality acts to permit materials of war to flow to the Loyalists, just as some churchmen had called for economic sanctions against Japan and Italy. And then came Munich which further depleted the ranks of pacifism. By 1939 a large and growing number of church people had joined the adherents of collective security.

Although the supporters of collective security grew in strength and number, the outbreak of total war in Europe in September 1939 found the churches almost unanimous in the belief that the United States should stay out. Only a

very small group believed America should come to the immediate aid of the Allies. The crucial years of 1940 and 1941 are not part of the present story. It is sufficient to note that as the threat of Hitler increased, as England stood alone after the fall of France, church support of all aid short of war increased. And with Pearl Harbor the Protestant churches accepted the war as an "unnecessary necessity" — to use the words of the *Christian Century*. When the showdown came, only about twelve thousand of the once huge number of pacifists stuck by their figurative guns.

It is easy to condemn the Protestant peacemakers for their naiveté, inconsistency, and hypocrisy. The churches, as *Fortune* magazine bitterly complained in January 1940, did not speak in a clear, strong voice of leadership to the people of America. Their counsel was confused, halting, and timid.

And yet, there is much that is honorable in the record of the Protestant churches. Until the mid-thirties they worked for peace through international cooperation and shunned a policy of jingoism and isolationism. After about 1935, it is true, the churches evidenced doubt and confusion, and they split between isolationism and collective security. But, then, the Protestant churches are only the lengthened shadow of their people.

¹ *Christian Leader*, XXXVIII (Feb. 9, 1935), 164.

² After examining the returns, a manufacturing journal predicted that should war come there would emerge a brand new national sport: "gunning for clergymen." This questionnaire was not sent to Jews, Catholics, Lutherans, Southern Baptists, or Southern Methodists. This fact is, of course, important.

³ *Time*, XXV (April 28, 1930), 26.

⁴ *Fellowship*, I (June, 1935), 15.

⁵ *Federal Council Bulletin*, XVII (March, 1933), 10.

⁶ *Fellowship*, I (Oct., 1935), 13.

⁷ A clear distinction must be made between the position of the Roman Catholic Church and that of the Protestant churches. Historians make a crucial error in noting Catholic hostility to recognition and then equating it with all American church opinion.

The Geopolitics of Afghanistan

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Today the Soviet octopus is pushing its arms across Central Asia toward India with more vigor, more skill and more chance of success than Imperial Russia ever demonstrated in its

drive against the British Raj; Soviet masters have ended all remaining vestiges of independence in the feudal appendage of Bukhara; they squashed short-lived insurrectionary states

north of the Oxus and Russianized them; today they are moving, inexorably, south of that river into tottering Afghanistan.

This ancient Kingdom, which outlived Greek, Mongol, Persian and British conquests, is now on the way to being swallowed by the Kremlin masters. On December 18, 1955, the Afghan government accepted a Soviet credit of \$100,000,000—almost five times the total amount of state revenues during the previous fiscal year. How could Afghanistan's backward economy ever hope to repay the loan? Already, Moscow had been sending engineers and technicians south of the Oxus to consolidate the penetration. These "traveling salesmen" are selling their wares in Kabul, and once more they are relying upon an appeal to local and chauvinistic feelings.

THE UNDEVELOPED BACKBONE

Afghanistan is a country without railroads, almost without hospitals, with pitifully few schools, without roads, and with no industries to speak of. Its mineral resources are virtually untouched. Only about 3% of its acreage is cultivated. Millions of its people wander always in search of food for their pots, and brush for their campfires. To reach Kabul from Khyber Pass (immortal since its description in Rudyard Kipling's cheerful, long-suffering *Soldiers Three* and the reputation as the main doorway into India from the northwest), the traveler has to steer his own car around potholes or sit in a cramped bus and suffer bravely while an Afghan driver does the work; then buses reach the capital where a few cars and numerous trucks, painted with calendar-art scenes, intermingle with irritable camels and sleepy donkeys. Horse-drawn two-wheel carts are the capital's taxis. Only a few streets are paved in the capital of a quarter million people, with a few elementary schools, a university, and a handful of movie theatres where American cowboys are shown and the "baddies" are hissed.

Northwest of Kabul lies Bamian, where a broad valley has some mud-fenced farms. In the distance are the snow-streaked Koh-i-Baba mountain ranges. Near the northwest corner, jutting between Iran and Russia, lies Herat, where Persian influence predominates. Kandahar, the nation's second city, lies in a warm zone, and its white stucco houses are more modern.

The size of Texas, Afghanistan suffers from lack of water; thus only about a fifth of the land is cultivated. Fruit, nuts, and grains are raised in terraced and irrigated plots, while nomadic herders let their sheep and cattle graze in the highlands in summer and on the bottomlands in the winter. The chief export is karakul, the curly wool of fat-tailed Afghan lambs, sold in the United States for Persian lamb coats.

Since about 90% of the people are illiterate, they leave governmental affairs largely to their king. The government of Premier Mohammed Daud Khan is dictatorial; Afghanistan has never had anything but dictatorships. But even the critics of Premier Daud are reported to acknowledge that the Premier is struggling to modernize the country, economically if not politically.

AMERICAN HELP

The American government has been trying to weaken the lure of Russia in this country. Several years ago an American firm built a highway into Kandahar. Another U. S. company has constructed a huge earthen dam on the Helmand River in the southern part of the country; water from this dam has enabled farmers to grow corn and other crops on what used to be dry desert land. Washington has also cooperated with Afghanistan in a technical assistance program that has cost us about \$2,000,000 a year. But the greatest problem that foreign specialists face when they go to Afghanistan is that there are so few Afghans with whom they can deal on a technical level. Kabul has some technical schools that are called institutes and colleges; but the private opinion of foreigners is that they are no better than European or U. S. high schools. In fact, a specialist reports that "the country that can train engineers for Afghanistan probably will be the country that will influence Afghanistan" (A. M. Rosenthal, "Lack of Training Hinders Afghans," *New York Times*, December 25, 1955).

Until now, Afghans have looked to Europe for whatever training their young people have received. Now the country is beginning to look northward across the Oxus river to the Soviet Union, which has challenged the U. S. to fight for the Kingdom of Afghanistan on the economic front or write it off politically.

SOVIET TENTACLES

The Soviet Union has been trying to lure Afghanistan into its orbit of satellite nations for some time. Russian technicians have been working on projects designed to show "the wonders of Communism." For instance, Soviet workers are paving the streets of Kabul; Moscow plans to provide Kabul with taxis to replace the present horse-drawn carriages. The Russians have helped the people of the country to build grain elevators, a flour mill, and a factory. Trade between the two countries has increased, and the Afghans are planning to buy some military equipment from Russia.

Since Afghanistan has been profiting from U. S. as well as Soviet aid, the Afghans believe that they are "sitting pretty." As they see it, they will get arms and money from the Soviet Union without committing themselves to the Communist bloc and will put the U. S. in the position of having to meet the Soviet ante. But if the U. S. tries to outbid the Soviet Union it will be submitting to a form of political blackmail that will completely change the character and purpose of U. S. economic aid; if the U. S. will pull out of Afghanistan, it will serve as a strong demonstration to other Asian countries, especially India, that neutrals must pay a price for dangerous flirtations with one side.

But the Western critics present another set of good arguments. Some Westerners are convinced that the more the U. S. puts into the politically unreliable government of Premier Mohammed Daud Kahn, the less chance there is of ever getting a change for the better. Then in the days of the cavalry, Afghanistan was important as a buffer; but in these days of long-range planes and atomic bombs, she is not worth much militarily. It is true that the Soviets might build bomber bases there, but there are Soviet bases only a few hours away anyhow. Afghanistan's army, about 40,000 "weak," is poorly clothed and poorly armed. The Afghan soldier's weapon is an old rifle and his transportation system is his feet. The army has a few old Italian tanks and 13 odd planes. While most army officers hate the Russians, they would like to get Russian arms.

SOVIET "KISS OF DEATH" MOVES

Recently, with the recklessness of firebugs poking through a cluttered attic, the Soviet

leaders have applied the match to many flammable Asian issues. They have backed India's claim to Portuguese Goa; supported New Delhi against Pakistan in their quarrel over Kashmir. When visiting Afghanistan, Soviet party boss Nikita S. Khrushchev and Premier Nikolai A. Bulganin gave Moscow's blessings to Afghan demands that a new nation, with the mouth-filling name "Pushtoonistan," be carved out of neighboring, pro-Western Pakistan. And this was exactly what Afghans wanted to hear; the project would lop off all Pakistan west of Karachi right down to the Arabian sea and over to the border of Iran. This piece of Pakistan's real estate would become a separate state for 5 million nomadic Pathan tribesmen (although Afghanistan is unwilling to include the 3 million Pathan hillmen on its own side of the frontier). But the Soviet offer would give landlocked Afghanistan an outlet to the sea, an alternate trading route to the storied Khyber Pass (which Pakistan chokes off when relations between the two countries become strained).

The final results are gloomy—as far as the Western powers are concerned. If (and probably "when") Afghanistan slips under Soviet control, the country will create a constant hazard for its neighbors, Pakistan and Iran, members of the Baghdad Pact, a prime target of Soviet strategy. A thousand Soviet machine guns might not make the Afghan army formidable, but if they are slipped to the Pathan tribesmen in Pakistan, Karachi would have a perpetual guerrilla war on her hands.

All in all, it appears that it is now only a question of time before Afghanistan will experience the "kiss of death" and Soviet influence will be dominant over the Khyber Pass. India, with short-sighted folly, and Soviet Russia, with long-term ambitions and plans, are lifting Central Asia from the level of the soft-underbelly of the Soviet Empire to the status of Soviet Empire's outposts. No real natural border exists between the USSR and Afghanistan—only the sluggish Oxus flatlands. How far off is the day when what is now Afghanistan will experience the fate of its former neighbors, the Emirates of Kokand and Bukhara, and will go down the drain of Soviet colonialism, adding another link to the Soviet Empire spreading from the Elbe to the Pacific and Indian Oceans?

Indigenous Religions in the United States

IV. THE SEVENTH DAY ADVENTISTS

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Subsequent to the birth of Mormonism and, of course, to the rise of Unitarianism in this country—but antecedent to Mary Baker Eddy's doctrine of Christian Science—the Adventist movement made its appearance in the north-eastern and north central sections of the United States.

Although properly a sect rather than a religion, Adventism had a most unusual—and American—origin. While neither as dominant or crusading as Mormonism, Christian Science, or even Unitarianism, the Adventists have stated their principles stoutly and, the passage of time finds them gradually increasing in number and potency.

Again is seen the phenomenon of an unusually dedicated soul—William Miller—and his peculiar influence on the times of the pre-Civil War American republic and their effect, in turn, on him and on his unique tenets. For indeed the day was as propitious for the founding of new and diverse faiths as for “manifest destiny” and the advance to the Pacific.

It is generally well known that the age was one of eclecticism in many matters, not the least of which were religion and civic consciousness. The report of a great convention held in Boston in 1840 to honor “Friends of Universal Peace” makes no distinction between theological preference and social leaning, where

... advocates of these many causes joined in hopeful, friendly congratulations; where Abolitionists saluted Agrarians, Grahamites joined with Millerites, Calvinists met on friendly terms with dubious Unitarians, and the two groups mixed with Vegetarians, Groaners, Come-Outers, Dunkers, and Mugletonians.¹

Yet the Adventists, or Millerites, as they are identified above, occupied a unique position even in the great ferment just described. Their uniqueness lay in adherence to—for that day—a strange belief that the personal, visible, sec-

ond coming of Christ was imminent—that He was then “even at the door.”

Church historian Francis D. Nichol, writing in 1944, paints our canvas with a wider brush:²

A little over a century ago, in that mysterious way known only to God, devout men in different lands were simultaneously quickened to search the Scriptures on the subject of the second advent of Christ. . . . In this country the most prominent spokesman was William Miller and thus the advent movement in the Western Hemisphere is generally known as Millerism.

Although, at first, largely an inter-church action in which the Baptists, Campbellites, Methodists, and the Presbyterians joined, because of certain peculiarities Millerism eventually resulted in the creation of independent religious bodies in the United States—and the world—under the general name, Advent or Adventist.

Connected directly with his time, William Miller in early life gave little evidence of embryonic prophethood (nor, indeed, did he ever claim such honor). Born in the last year of the war of the Revolution, of respectable Massachusetts farm folk, Miller's parents moved from Pittsfield to Low Hampton, New York, in 1786.³

Located on the boundary between Vermont and New York, Low Hampton appeared a fertile and inviting country, much more so than western Massachusetts. Thinly settled, the area at that time was marked by a scattering of ten or fewer farmsteads lying intermediate to the southern end of Lake Champlain and Poultney, Vermont.⁴

Just across the lake are Ticonderoga, Crown Point, and Lake George. To the south are Saratoga and Bennington. Within view are the sites of Fort Edward and Fort William Henry. In this historic setting the young Miller began his education, which was—in truth—largely self-effected and a domestic product.

The means of public education in Low Hampton—as usually is true in a newly settled country—were quite limited. In the words of the day “the schoolhouse was not erected in season to afford the children of Low Hampton but three months’ schooling in winter, during William’s boyhood.”⁵

Tutored by his mother, however, Miller was able to read in the Bible, Psalter, and an old Hymn Book (which at that time constituted the whole of his father’s library), when he entered the school at the age of nine. A report by one of his contemporaries indicates that he soon became “noted by his companions as a prodigy for learning, as they called it, particularly in the branches of spelling, reading, and writing.”⁶

But what if the terms were short? The hearth of the spacious fireplace in the log hut was an ample substitute for the schoolhouse and lecture-room. The winter nights were long and pine knots could be made available to supply the dearth of candles, lamps, or gaslights. Moreover, reasons of economy dictated the use of the blazing pine knot for Miller’s evening reading.

While his father was not unsympathetic to William’s urge to education, he did, however, soon require—for purposes of safety and, as he thought, concern for the son’s health—that young Miller give up his nocturnal vigils. On one occasion, it is told, awakening at midnight and viewing with well-calculated alarm, the glowing fireplace, he feared the worst—a burning cabin—and rushed to extinguish the flames only to find the son absorbed in his reading and all unconscious of his father’s anxiety.

Pursuing his flying son, the father sternly commanded: “Bill, if you don’t go to bed, I’ll horsewhip you!”⁷

Wages from wood-chopping allowed Miller the luxury of purchasing his first book. It was—like that of Rousseau’s brain-child, *Emile*—*Robinson Crusoe*.⁸ Other books were loaned to him by gentlemen in the vicinity who had become interested in his drive to educate himself. While, naturally, more serious fare anteceded the reading of *Crusoe*, the urge to intellectual development was already marked and, in the little community, it was not long until Mr. Miller had become a local celebrity—writing at twenty-one a “Hymn for Independence” much approved in his valley.⁹

Married and rearing his own family in a modest farmhouse at Poultney, Vermont, William Miller lived the life of the country and participated in the general affairs of the community. At the outbreak of the War of 1812 he decided to serve and rose to the rank of captain in the defense of the northern frontier. Following the war his reading continued. He became interested in the study of Voltaire, David Hume, and Tom Paine. Indeed, at this stage of his life, Miller fancied himself a militant Deist!¹⁰

However, a turning was at hand. Having removed to Low Hampton, he joined the Baptist Church, and, at length, undertook a study of the Bible. Miller’s was a mind always insistent to know on what authority it acted. Although he had, by now, read rather widely in history and philosophy, the exegesis he attempted was based solely on reading the King James version of the Bible together with the use of a standard Concordance, which he thumbed meticulously to check and re-check his surmises and conclusions regarding the prophetic portions of the holy word.

A decade of such study preceded Miller’s calling, which came in the following manner. “One Saturday (in 1831), after breakfast, he sat down at his desk to examine some point, and, as he arose to go out to work, it came home to him with more force than ever, ‘Go and tell it to the world’.”¹¹

During the years of study and concentration William Miller had come to certain—for him—definite and inescapable conclusions. These revolved around the second coming of Our Lord which he now began to view as both sure and imminent. But, let the student of Scripture speak for himself:¹²

His first coming was a man, his human nature being only visible, his Godhead known only in his miracles. His second coming will be as God, his divine Godhead and power being most visible. He came first, like the “first man of the earth, earthly”; his second coming is “the Lord from heaven.” His first coming was literally according to the prophecies. And so we may safely infer will be his second appearance, according to the Scriptures.

The very time of appearance had also been suggested to him:¹³

The time when these things shall take place is also specified by some of the prophets, unto 2300 days (meaning years); Then shall the sanctuary be cleansed, after the anti-Christian beast has reigned her "time, times, and an half;" . . . when the seventh seal opens, the seventh vial is poured out, the last woe pronounced by the Angel flying through the midst of heaven, and the seventh and last trumpet sounds; then will the mysteries of God be finished, and the door of mercy be closed forever; then shall we be brought to the last point, his second coming.

This was Miller's message—"Repent ye, for the Kingdom of God is at hand."

Yet even now he hesitated to leave his study and go out into the world to carry out what was being borne again and again into his consciousness. He writes: "The impression was so sudden, and came with such force, that I settled down into my chair, saying 'I can't go, Lord.' Why not? seemed to be the response; and then all my excuses came up—my want of ability, etc.; but my distress became so great, I entered into a solemn covenant with God, that if he would open the way, I would go and perform my duty to the world."¹⁴

"In about half an hour from this time, before I had left the room, a son of Mr. Guilford, of Dresden, about 16 miles from my residence, came in, and said . . . that there was to be no preaching in their church the next day, and his father wished to have me come and talk to the people on the subject of the Lord's coming."¹⁵

So, by accident—or by divine design—began the mission of Mr. William Miller, apostle extraordinary of Christ's second coming.

The chief bases for Miller's prophetic utterances were Daniel (especially Chapter 8) and the Book of Revelation. He preached that the world would end in 1843 or 1844. He also construed the gospels and the Apocalypse as indicating quite clearly that the only "millenium" that can be expected "is the 1000 years which are to intervene between the first resurrection and that of the rest of the dead."¹⁶

Naturally, such interpretations were received with mixed emotions. There were those who scoffed yet there were, of course, many who also believed. Indeed, it is reported that "Miller's most militant theological opponents gen-

erally conceded (that) the Bible marked the 1840's as a time of prophetic climax for the world, but insisted that moral regeneration and not physical conflagration lay immediately ahead."¹⁷

Although licensed as a preacher by the Baptist Church at Low Hampton, Miller never was ordained. However, he preached in the pulpits of a number of denominations as well as in the tents and tabernacles of the Millerite faction, which, under the stress of religious excitement, developed rapidly. His imagery was superb. He re-phrased the Apocalypse in terms well understood by the America of 1840 with its strange mixture of Gothic reverence and frontier realism. Listen to his eloquence:¹⁸

"See! See! The angel with his sharp sickle is about to take the field! See yon trembling victim fall before his pestilential breath! High and low, rich and poor, trembling and falling. . . . Look! Look again! See crowns, and kings, and kingdoms tumbling in the dust! . . . See the carnivorous fowls fly screaming through the air! See,—see these signs! Behold the heavens grown black with clouds; the sun veiled himself; the moon, pale and forsaken, hangs in middle air; the hail descends; the seven thunders utter loud their voices; the lightnings send their vivid gleams of sulphurous flames abroad; and the great city of the nations falls to rise no more for ever and forever! At this dread moment, look! look!—O look and see! What means that ray of light? The clouds have burst asunder; the heavens appear, the great white throne is in sight! Amazement fills the universe with awe! He comes—He comes. Beloved, the Savior comes. Lift up your heads, ye saints. He comes. He comes.—He comes!"

Miller drew to himself many adherents, a few fair-weather friends, apparently opportunistic; others firm and steadfast. Such a one was Joshua V. Himes who began the publication of a Millerite newspaper, *The Midnight Cry*, in New York in 1842. At this masthead ran the following verse—the motif of the entire Millerite movement:¹⁹

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it will speak, and not lie,

though it tarry, wait for it, because it will surely come, it will not tarry.

Camp meetings were, a century ago—at least among the evangelical faiths—the order of the day. The Millerites too found this medium for religious exhortation quite useful. Stated in their own terms, they wished to expand the scope of millennial activity and “the principal object of the meeting is to awake sinners and purify Christians by giving the midnight cry, viz., to hold up the immediate coming of Christ to judge the world.”²⁰

The announcement of the first Millerite camp meeting, appearing in the *Signs of the Times*, a sectarian news organ, read as follows:²¹

We therefore inform all our Christian friends, by the permission of Divine Providence, that the meeting will be held at East Kingston, N. H., in a fine grove near the railroad, leading to Exeter. Commencing Tuesday, June 28, and continuing to July 5, brethren and friends of the cause are affectionately invited to come and participate with us in this great feast of tabernacles, and bring their families and unconverted friends with them. The object of the meeting is not controversy, the brethren and friends will understand that none take part in public speaking except those who are believers in the second coming of Christ, near, even at the door.

It was reported in the same newspaper, on July 13, 1842, that between 7000 and 15,000 souls were in attendance at this meeting.²² Indeed, it was not long until the excitement both in town and country became intense. The *New York Tribune* issued an extra on Thursday morning, March 2, 1843.²³ The tent meetings were held throughout the East. Although, of course, fiction, an account by Mary E. Wilkins-Freeman quite probably recorded the truth in areas where the millennial fever took the strongest hold. “In those days the cattle grew lean, and stood lowing piteously long after nightfall at the pasture bars. Even the horses turned in their stalls at every footfall and whinnied for food. Men lost all thought for their earthly goods in their fierce concern for their own souls.”²⁴

The same author describes with vivid imagery the grand symbol of the Millerites: “the great up-sweeping curves of wings upbearing an angel with a trumpet at his mouth. Under

his feet were lashing tongues as of flames, with up-turned faces of agony in the midst of them.”²⁵ To the faithful this was no mere personification. It was, indeed, an Apocalyptic figure carrying dread warning.

Miller set the day of salvation and doom as sometime between March 21, 1843 and March 21, 1844. On March 14, 1844, he proclaimed it imminent.²⁶ It would be impossible to recount the grief and gloom with which the faithful faced the failure of Miller's hope and their own fateful dreams of a great resurrection day.

Disappointed, William Miller, admitted possible mathematical errors but maintained the purity of his doctrine—that the Day of the Lord was near at hand. As months intervened, in October, 1844, the faithful gathered once more in their assemblies.²⁷ By the end of November—their expectations moribund—again they began to disperse. It is reported that some 50,000 remained under the direction of Mr. Miller, who, on April 23, 1845, began a great convocation in Albany, New York at which a declaration of faith was adopted and the name Adventist selected as their identifying and unifying token.²⁸

Indeed, the movement to separate from existing churches had begun even before the “great disappointment”. The Rev. Mr. C. Fitch, in a sermon published in Cleveland, Ohio, on July 26, 1843, titled “Come Out of Her, My People” urged the sundering of ties with the existing denominations, which he believed were sunk in apostasy.

Is the Catholic Church only, opposed to the personal reign of Christ? What shall be said of Protestant Christendom in this respect? Among all the sects into which the Protestant Church is divided, where is one that is not decidedly hostile to the Bible truth that Christ has been raised up to sit personally on David's throne? Indeed, where has such a notion originated as that Christ is to have only a spiritual reign? There is nothing in the Bible that furnishes the least shadow of a foundation for such an idea!²⁹

The faithful did not stop with the founding of a religious denomination. They re-affirmed their belief in prophecy and Mr. William Miller.³⁰ The Rev. Mr. James White speaks as follows:³¹

We hold that the great movement upon the

second advent question which commenced with the writings and public lectures of William Miller, has been, in its leading features, in fulfillment of prophecy. . . . It is true that Mr. Miller and his associates and numerous friends were disappointed in the definite time of the second coming of Christ. . . . But we take a more favorable view of the matter. We hold that Mr. Miller was correct in three of the four fundamental points. . . . (Consequently) this one mistake, viewed in the light of Scripture and reason, does not in the least affect his general position.

A small group of believers in Washington, New Hampshire, had also begun to profess that they keep holy the seventh day of the week (Saturday) as their Sabbath.³² They, as well as others in New England, also insisted that the historic and prophetic evidence that had led to the setting of October 22, 1844, as the date of the ending of the prophecies of David was clear and irrevocable. They maintained, however, that the mistake lay in a faulty interpretation of Daniel: 13, 14—that the “sanctuary” to be cleansed at the end of the 2300 days (years) was that in heaven, rather than its earthly counterpart, the “cleansing” of which, (while imminent) could not be determined by mortal mind.³³ Prominent in this group who accepted the basic thesis of Miller, although not his chronological interpretations, were James White, Ellen Harmon (later, Mrs. James White), Joseph Bates, Hiram Edson, S. W. Rhodes, and Frederick Wheeler.³⁴

Societies or “churches” had been formed during the progress of the Millerite movement but no very definite organization had been made before 1845 to bind these societies together—the reason probably being their preoccupation with the “apparent shortness of the worldly domain.”³⁵

In September, 1860, the name Seventh-Day Adventists was adopted officially by what was destined to become the largest of the six Advent groupings. In May, 1863, a formal denominational organization was achieved and in 1874 their first missionary, the Rev. Mr. J. N. Andrews, was sent beyond the frontiers of the United States.³⁶

The Advent Christian Church was formed in 1861 and in 1944 had 33,000 members. The

other Advent bodies are Evangelical Adventists, Church of God, Life and Advent Union, and Churches of God in Christ.³⁷

In 1952 the membership of the Seventh-Day Adventists, by far the most numerous body, was 557,768, of which less than half are found in the United States and Canada.³⁸ There are sixty-one publishing houses, and 3,304 schools and colleges with an enrollment of 128,529. Their publications appear in over two hundred languages while sermons are preached in over 800.³⁹

The code of living of Seventh-Day Adventists proscribes liquor of all kinds, tobacco, dancing, the theatre, and suggestive amusements of all kinds. Fanaticism or sensationalism in any form is both discountenanced and condemned. The doctrine of the seventh-day Sabbath is rigidly adhered to—even to the loss of potential converts. Since 1844—while implicitly believing in the reality of the second earthly appearance of Jesus Christ, Our Lord,—Seventh-Day Adventists have always held that the exact time of the advent cannot be discovered from a study of prophecy.⁴⁰

The rigidity of these doctrines, although of great solace to the faithful, has proved to be an effective bar to mushroom growth and to sensational dramatic appeals for popular attention.

¹ Constance Rourke, *Trumpets of Jubilee*, p. 268.

² Francis D. Nichol, *The Midnight Cry*, p. 9.

³ Joshua V. Himes, *The Midnight Cry*, p. 1; Sylvester Bliss, *Memoirs of William Miller*, pp. 2-16.

⁴ Bliss, *op. cit.*

⁵ *Ibid.*, p. 10.

⁶ Himes, *op. cit.*

⁷ Bliss, *op. cit.*, p. 12.

⁸ Himes, *op. cit.*; Bliss, *op. cit.*, 14.

⁹ Bliss, *op. cit.*, pp. 19-21; James White, *Life of William Miller*, pp. 19-23.

¹⁰ *Ibid.*, pp. 22-30; *Encyclopedia Americana*, p. 121, Vol. 19. White, *op. cit.*, pp. 19, 33-34.

¹¹ Isaac Wellcome, *History of the Second Advent Message and Mission*, p. 58.

¹² William Miller, *Evidence from Scripture and History of the Second Coming of Christ, about the Year 1843*, pp. v, vi.

¹³ *Ibid.*

¹⁴ Wellcome, *op. cit.*

¹⁵ *Ibid.*

¹⁶ *Americana*, Vol. 1, p. 164.

¹⁷ Francis D. Nichol, “Seventh-Day Adventists, p. 383.

¹⁸ Wellcome, p. 61.

¹⁹ Himes, *op. cit.*

²⁰ Quoted in Nichol, *Midnight Cry*, p. 88.

²¹ *Loc. cit.*

²² Nichol, *Midnight Cry*, pp. 114, 116.

²³ *New York Tribune*, Extra, Vol. II, No. 277 (Whole No. 590), Thursday Morning, March 2, 1843.

²⁴ Mary E. Wilkins-Freeman, “A New England

Prophet." *Harper's*, September, 1894. Vol. 89, DXXXII, p. 605.

²⁵ *Ibid.*, p. 607.

²⁶ White, *op. cit.*, pp. 278-279; *Americana*, Vol. 19, p. 122.

²⁷ White, *op. cit.*, pp. 295-299.

²⁸ *Ibid.*, pp. 343-355; *Americana*, Vol. 19, p. 122.

²⁹ *The Second Advent of Christ*, Vol. 3, No. 2. Cleveland, Wednesday, July 26, 1843, p. 1.

³⁰ White, *op. cit.*, pp. 5-6; William Miller died on Dec. 20, 1849. A first-hand account of his illness and death is found in White, pp. 400-405.

³¹ *Ibid.*, p. 7.

³² Nichol, "Seventh-Day Adventists," p. 383A.

³³ *Ibid.*; White, *op. cit.*, pp. 7-8.

³⁴ Nichol, *op. cit.*; Joseph Bates, who had been a lieutenant of William Miller, led in the promotion of the "Seventh-Day Sabbath" in a tract written in 1846.

³⁵ *Americana*, Vol. 1, p. 165.

³⁶ Nichol, *op. cit.*; *World Almanac*, 1954, gives U. S. membership as 256,583 (1953).

³⁷ *Americana*, Vol. 1, p. 165; *World Almanac*, 1954, p. 705.

³⁸ Francis D. Nichol, "William Miller," p. 497.

³⁹ Nichol, *Midnight Cry*, pp. 463-464.

⁴⁰ *Ibid.*, p. 464.

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The Teachers' Page

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The Human Relations Factor in Teaching

In the opinion of many teachers, the ideal teaching situation is one in which all the students have a desire to learn and are capable of learning. Many young men and women who enter the teaching profession, particularly on the secondary school or college level, conceive teaching to be primarily the imparting of knowledge and the development of certain academic skills under the ideal teaching conditions indicated above. Unless the young teacher is made aware of the stern realities of teaching, during the course of his preparation for the profession, he can become severely disillusioned and disheartened by his initial classroom experiences as a teacher. The closer his preconceived notion of teaching approaches the ideal, and the further removed the students are from being eager and capable learners, the greater will be his state of potential disillusionment. Mr. Chips, in *Goodby Mr. Chips*, it will be recalled, experienced such disillusionment and frustration in his beginning years as a teacher. Many young men and women who start their

careers in education with a great deal of expectation and enthusiasm find themselves disheartened and disillusioned just as did Mr. Chips. Some, as he did, recover and become good teachers. Others never recover, and they become bitter, resentful, and critical not only of the boys and girls they "teach," but of public education as a whole.

That public education has its weaknesses, and that the boys and girls in some of our public (and private) schools are not all we would like them to be, in terms of the ideal teaching situation, is not to be denied. But it must be recognized that teaching today, on the secondary school level in particular, does not have the same function that it had in earlier years. The secondary school of today is not a private institution catering to the wishes and needs of a select few, nor dedicated to the single goal of preparing young people for college.

Education in our age has a much broader function. Basically the goal of education today, if we combine all the varied goals and objectives enumerated by boards, commissions, and

individual experts into one, is to help transform *all* young people into mature adults. Everyone knows that adulthood and maturity depend upon a combination of many factors—genetic endowment, home environment, health, early and later childhood experiences outside the home, the impact upon the person's development of literature, the press, radio, T.V., and the movies—as well as the kind of education he receives in school. But, whereas in the past secondary education was concerned with only a relatively small number of young people, with the limited goal of preparation for college, today, more and more, the schools are asked to assume responsibility for all young people, for a longer period of time, with no specific directions given to them by society except an implied expectation of "Make men and women out of these kids, and if you can't, keep them anyway until the law says they are permitted to leave school and go to work." Among the many impacts of the industrialization of production and the resulting economic and social changes has been a lessening of the responsibility of the home and the church with respect to character development of young people. And, correspondingly, little by little, the schools have taken on, and are increasingly expected to take on, a greater and greater share of the responsibilities associated with the development of mature men and women out of young boys and girls. Much of this increased burden placed upon the schools is not only in the face of a decreased influence of the home and of other formerly active character-building agencies, but in the face of morally disintegrating forces at work in our cultural environment. We refer here to the conflicting values and loyalties nurtured and fostered in our present-day culture by the increasing emphasis placed upon material success, no matter how attained. It is less important what one does for a living, which enables him to buy a split-level home or drive a Cadillac, than that he has the money to do so. One may have "flunked out" or been thrown out of high school, but if he can capture a large enough TV audience by his antics, he later becomes a pillar of society and an expert on all matters. We refer here, also, to the powerful personality-molding influences exerted by our mass communication media, which, both in some of the kinds of entertainment they pre-

sent and in some of the kinds of advertisement they offer, frequently create values inconsistent with those stressed in the classroom.

"Buy a new — and you'll be the envy in your neighborhood."

"Ride in a new — and everyone will stare at you!"

Many of the pressures are in the direction of acquiring prestige and status not by what one is or does, but by what one can display in terms of material values.

Sidney Harris, newspaper columnist, lecturer, and a Great Books leader at the University of Chicago, writing in the *Phi Delta Kappan*, December, 1956, had this to say on the same theme:

"The parent throws the child at the school, and says in effect:

"Take him and teach him and train him and make him the best sort of person you can. The only trouble is, dear teacher, I don't quite know what I mean by the 'best sort of person.'"

"I want Johnny to learn, but I also want him to learn to make a living. I want him to be studious, but not too studious. I want him to mingle well with the other children, but if he doesn't I don't want you to punish him. On the other hand, don't be too easy with him. In short, dear teacher, what I want is a well-rounded child.

"But how can you get a well-rounded child out of the squares and oblongs and triangles and sometimes just the slivers that are sent to school?

"How can a child whose parents never read—or read only trash—be instilled with a love of literature?

"How can a child whose father is absorbed in material gain be expected to develop 'ethical behavior based on a sense of moral and spiritual values'?

"How can a child whose mother is competing for success in the community by joining a dozen clubs and pushing her children away to 'special activities' be expected to learn what 'constructive leisure pursuits' are?

"How can a child who is shockingly spoiled for five years become a model of cooperation and gentility in a few dozen hours of school a week?

"How can a child who is neglected, or treated brutally, or simply misunderstood, come out of

his shell of sullenness and fear just by going to classes from 9 to 3?"

In addition, the years of childhood have been lengthened by the very nature of our industrialized economic system. Whereas, not too long ago, the home, the farm fields, the small shops and corner stores provided essential work experience to youngsters on the road to manhood and womanhood, today, our economy cannot absorb into its labor market (nor do we think it desirable for it to do so) the greater portion of our youth in the mid- and low teens. Year after year our compulsory school attendance laws force young people into the classroom not merely because there's nothing for them to do outside the school but because we believe, as a nation, that education for *all* youth is highly desirable. Teaching school today, consequently, embraces different responsibilities than it did years ago.

The teacher must teach not only the willing, the eager and the capable, but also the less willing, the less eager, and the less capable boys and girls. The end goal of teaching is not merely the imparting of knowledge and the development of academic skills but the molding of young people into adult men and women—in many cases out of boys and girls who potentially have little chance of reaching that goal as education and teaching are now constituted.

The numerous changes in the curriculum that have taken place in recent years—the introduction of diversified programs of study, the emphasis on extra-curricular activities, and the creation of positions other than that of teacher, such as counselors, psychologists, attendance officers, athletic coaches, music directors, and coordinators,—provide ample evidence that we recognize that overall modern education involves more than classroom teaching. But even classroom teaching itself embraces many more functions than the old concept of teaching. A good teacher must also be a leader, a counselor, a friend, a big brother, a disciplinarian, as well as a teacher. He must be all that and more, or he will fall far short (and some teachers do) of what is expected of him. It is because of this changing character of education that the human relations factor assumes a more vital role in teaching.

By the human relations factor we have in

mind the overt and covert interactions that take place between the teacher and his students, individually and groupwise, in so far as they affect the emotional state of each to the other. Teachers and students are frequently unaware (the latter obviously more so than the former) of their pre-conditioned attitudes toward each other. The frustrated, hostile and unwilling learner not uncommonly regards the teacher as an arm of the authoritative social order which compels him to attend school against his wishes. Many such students literally breathe defiance and look upon the teacher as their natural-born enemy. That previous environmental factors—usually unsatisfactory home conditions—sometimes combined with undesirable genetic factors may be the primary cause for such hostility and resentment do not help the youngster much, nor the teacher. It takes more than a few kind words by a teacher to change such students into receptive, cooperative and willing learners.

Hostile, uncooperative, and frustrated youngsters, some of them already on the road to delinquency by such overt acts as truancy and involvement with the police authorities, obviously make the lot of the teacher who has them in class difficult and unpleasant. The lot becomes even less bearable to the teacher who is himself frustrated, hostile and lacking in sympathetic understanding. Teachers who tend to be self-righteous, over demanding and dictatorial, generally tend to increase rather than diminish the difficulties that may arise between teachers and pupils.

The human relations factor is of importance not only as it relates to the teaching of "problem" children. Good human relations, practiced by the teacher, will bring favorable results even more, perhaps, with students who generally present no disciplinary problem to the teacher.

What are some of the major ingredients of good human relations practices? Stated in the simplest terms, good human relations embody all that is implied in the Golden Rule: Do unto others as you would others do unto you. In the classroom it means treating all boys and girls with dignity, and respecting their rights as human beings. It means being aware of a child's sensitivities, of his feelings of pride and

shame, and of his basic emotional needs. Expressed in greater detail, and more specifically as it applies to day-to-day teacher-pupil relations, what is desirable and what is not desirable behavior on the part of a teacher?

We should like, in this connection, to refer to an article entitled "An Ounce of Prevention —," by Elizabeth Bennett, which appeared in the September, 1956, *NEA Journal*. Mrs. Bennett, a teacher of English in the Evanston (Illinois) Township High School, assumes, first of all, that the teacher has a mastery of the subject he teaches, and that he likes young people. Then she offers thirteen suggestions on how to prevent discipline problems from arising. We have selected ten of these as illustrative of good human relations:

1. "Be sincere and genuine in your approach to students."
2. "Do not talk down to your pupils."
3. "Be pleasant and friendly, but not chummy."

We should like to add that young people, without conscious intention, sometimes overstep the bounds of friendliness and say or do things which may not be in good taste. Teachers who understand that such things can happen do not become overly shocked or disturbed.

4. "Keep your sense of humor. It is easier to share a joke that amuses the class than try to frown down hilarity, only to see it grow with attempts to suppress it."

Humor should be natural and not forced. More important is not the injection of humor merely to amuse, but to be able to see humor where it exists, or to be able to turn what might be a disciplinary situation (if not too serious) into one that can be humorous. Teachers who insist on demanding respect from their students are frequently inviting disciplinary problems. To the maxim "a soft answer turneth away wrath" the teacher might also add "a sense of humor turneth away defiance."

We do not wish to imply that teachers must be "angels" or that teachers can't have their feelings ruffled by pupils who seem to be bent on making it tough for the teacher. Situations can and do arise that are wearing on the nerves. We are considering here a long term philosophy of approach in maintaining good

human relations rather than suggestions in dealing with individual problems.

5. "A request made with a smile is more likely to be honored than a curt order."

A pupil is never guilty of defiance when he refuses to honor a request, but he is defiant when he fails to honor an order. It is easier to deal with inconsiderateness on the part of a youngster than with defiance. Furthermore one's dignity is less at stake when a request rather than an order is not honored.

6. "Set an example of good manners. Never sink to using sarcasm or ridicule."

To this should be added that teachers should avoid using derogatory labels in addressing pupils. No one likes to be called a "stupid fool," a "bum," a "freak," a "liar," or a "good for nothing." The dignity of the pupil as a human being should be respected just as a teacher expects his dignity to be respected by his superiors.

7. "Be firm and be consistent in application of policies and rules. Vacillating between laxness and strictness is asking for trouble."

However, flexibility in the interpretation and application of rules to fit individual needs or situations is not necessarily laxness or vacillation. When dealing with human beings rigidity may be more damaging than flexibility. Perhaps the real problem in this connection has to do with the kinds of rules and regulations that are established.

8. "Avoid punishing the whole class for misbehavior, however widespread the action may seem. Mass punishment aligns the whole group against the teacher."

We have frequently heard teachers complain of being "lectured to" as a group by an administrative official for infractions of regulations incurred by only a small number of teachers. "Why doesn't he speak to the persons involved instead of criticising the whole staff." Of course, good administrators try not to do this. Teachers might apply the same philosophy in dealing with their students.

9. "Do not publicly . . . reprimand an individual pupil . . . (it) not only embitters him but sometimes enlists the rest of the class on his side — against you."

When students are sent down for disciplinary reasons they are always admonished not to defy the authority of the teacher, particularly in front of other students. Open student defiance that goes uncorrected can undermine the authority of the teacher and his effectiveness in dealing with all kinds of problems in the classroom. Most students accept the logic of such reasoning but some will frequently ask why the teacher embarrasses them in front of the class. Obviously, the teacher and pupil are not on parallel planes in relation to each other and to the class. However, better human relations will result if the teacher can identify himself sufficiently with the student to appreciate the effect that public embarrassment may have on him.

10. "Do not see and hear everything. Sometimes it is wiser to overlook an outburst of bad language or an attempt to provoke you."

It is a teacher's responsibility to help to develop in his students socially acceptable modes of speech and behavior. The use of vulgar or rude language by boys and girls should therefore be discouraged and corrected. It is the manner of approach used by the teacher that will determine the effectiveness of his efforts. It will help if the teacher does not feel outraged, insulted, or otherwise chagrined. Most students (and adults) who occasionally fall into the use of vulgar words do so either when in anger or in situations where they believe a faculty member cannot hear them. A

friendly admonition or a properly placed frown, blended with a degree of firmness befitting the situation, is usually sufficient. Of course, when a student wilfully and defiantly uses bad language stricter measures may have to be taken, but here also the effectiveness will be greater if the teacher can avoid feeling personally outraged and insulted.

No one knows whether good teachers are made or born. It is always safe to combine the two, for teaching, good or bad, is in a large measure a reflection of one's personality, which is both born and made. The human relations factor in the classroom is dependent on both the personality of the teacher and the varied and collective personalities of the pupils. Consequently, the more the teacher is aware of the dynamics of his own personality (the inner forces within himself that influence his philosophy of life, his attitudes, and his basic feelings toward people), and the more he takes into consideration the dynamics affecting pupil behavior, the better can he regulate and manage his own actions, and indirectly influence the actions of other people who come in contact with him. As stated before, in the normal course of living, teachers as all human beings, encounter frustrations and experience resentments. They cannot and should not be expected to be paragons of virtue. It is merely suggested that in teaching young men and women teachers be aware of the forces in their own lives, in and outside their school, that may influence their relationship with students and effectiveness as teachers.

Visual and Other Aids

IRWIN A. ECKHAUSER

Washington Junior High School, Mt. Vernon, New York

Catalog of Free Teaching Aids (Revised Edition, 1956. 142 pages. \$1.50. Gordon Salisbury, P.O. Box 943, Riverside, Calif.).

A list of free, supplementary teaching aids for all curriculum areas of grades 1-12. The catalog lists by title about 4000 items currently available from more than 850 organizations. Following evaluation by elementary and secondary teachers, these items were listed because (1) they have a direct bearing on cur-

riculum subjects; (2) they are and will be available; and (3) they are free. The reading level is given for each item listed.

Educators Guide to Free Films (16th Annual Edition, 1956. 560 pages. \$6.00. Educators Progress Service, Randolph, Wisc.).

Lists and briefly describes almost 3500 motion pictures available on a free loan basis from industry, labor, commerce, and a wide range of other national organizations. The new

volume lists 766 films not mentioned in previous editions. The Guide offers a rich variety of supplementary visual materials at a minimum cost.

Educators Guide to Free Slidefilms (8th Annual Edition, 1956. 188 pages. \$5.00. Educators Progress Service.).

Lists and briefly describes 631 slidefilms available on a free loan basis from industry, labor, commerce, and a wide range of other national organizations. Some 90 new titles are included. In the social studies field, areas covered for grades 1-12 include geography, history, social problems, and transportation. 31 of the slidefilms may be retained by the school without charge.

FILMS

Mexico. Geography of the Americas. 10 min. Sound. B&W. Color. Sale. Coronet Films, Coronet Bldg., Chicago, Ill.

Shown are farmers, miners, cattle ranchers, factory workers, and city dwellers of Mexico, and their relationship to the varied geography of their country.

Mexican Village Life. 17 min. Sound. Color. Sale. Paul Hoeffer Productions, 7934 Santa Monica Blvd., Los Angeles 46, Calif.

Depicts the daily lives of the people in a small village and their dependence on each other for water, fuel, and food.

Republic of Guatemala. Color. B&W. Sale. International Film Bureau, Inc., 57 E. Jackson Blvd., Chicago, Ill.

Film shows the geography, climate, industries, and life of a growing Central American country.

The Republic of Colombia. Color. B&W. Sale. Rental. International Films Bureau, Inc.

Film emphasizes present day Colombia by showing the major cities and typical economic and cultural activities.

Bogota, Capital of Colombia. Color. B&W. Sale. Rental. International Films.

Shown are the historical places, recreational areas, transportation facilities, and living facilities.

Story of Bananas. B&W. Sale. Rental. International Films.

Tells the story of how bananas are grown, harvested and planted.

Story of Coffee. B&W. Sale, Rental. International Films.

Tells about coffee growing in Brazil, from clearing of land and planting, to final processing and marketing.

The Republic of Peru. 10 min. Color. Sale. Rental. International Films.

Peru is shown in relation to the other countries of the Western Hemisphere. Major cities, transportation, people, climate, industries and modern contributions are seen.

Lima, Capital of Peru. 10 min. Color. Sale. Rental. International Films.

History of the founding of the city is traced; its architecture, daily activities of people, and port city of Callao are all depicted.

Peruvian Archeology. 10 min. Color. Sale. International Films.

Peru, as seen through its Arts, is presented in this Pan-American film. Architecture, carvings, ceramic art, carvings, and textiles from five periods of Peru's past may be seen.

Native Arts of Old Mexico. 20 min. Color. B&W. Sale. Rental. International Films.

An informal visit to Mexico to see the making of the following handicraft arts: figures woven from reeds, ornamental baskets, chocolate mixing sticks, hand loomed serapes, etc.

Bananas? Si Senor. 20 min. Color. Free-loan. Association Films, Inc. 347 Madison Ave., New York, N. Y.

Tells the story of bananas from the clearing of jungle acres through careful planting, irrigation, harvest, and the swift journey north in air-conditioned ships.

FILMSTRIPS

Lands and People of Northern South America—Colombia, Venezuela, and the Guianas. 49 frames. Color. Sale. Society for Visual Education, Inc., 1345 W. Diversey Pkwy, Chicago 14, Ill.

Photos and maps depict life in the mountains and interior regions, difficulties of transportation and changes resulting from the development of mineral resources.

Colombia and Venezuela. 60 frames. Sale. Encyclopaedia Britannica Films, Inc., 1150 Wilmette Ave., Wilmette, Ill.

Traces the discovery, exploration, and settle-

ment of the region; describes the people, natural resources, and economy.

Adobe Village—Valley of Mexico. (Earth and Its People Series). 52 frames. Sale. United World Films, Inc., 1445 Park Ave., New York, N. Y.

Depicts life in a typical rural community.

City People. 60 frames. Color. Sale. Society for Visual Education, Inc.

Farmers of Mexico. 60 frames. Sale. Color. Society for Visual Education, Inc.

Both filmstrips depict specific occupational trends with emphasis on the area served.

The Big Three of Latin America. 58 frames.

B&W. Sale. Office of Educ. Activities, *The N. Y. Times*, Times Sq., New York 36, N. Y.

Looks in detail at the recent sweeping changes in the great republics of the south, the renewed strides toward democracy and the rich historical background of the struggle for freedom.

Mexico. 62 frames. B&W. Sale. Life Filmstrips. 9 Rockefeller Pl., New York, N. Y.

A panoramic view of this nation of extremes in geography and climate. A history from the time of Cortes to the present time of poor peons and modern cities and factories.

Heritage of the Maya. 44 frames. Color. Sale. Life Filmstrips.

Reveals the evidence of a native culture that had flourished in Yucatan for centuries before the earliest explorers reached the shores of the Americas.

The Incas. 60 frames. Color. Life Filmstrips.

Beneath the centuries of undergrowth in the high, cold mountains of Peru lie the ruins of one of the world's great civilizations.

Our Latin American Neighbors. Complete series \$25.00, each one separately \$3.50. Sale.

B&W. Pictorial Events, 597 Fifth Ave., New York, N. Y.

Each filmstrip gives a vivid illustration of customs, industries, and life of peoples:

#93—Bolivia	#96—Panama	#99 —Brazil
#94—Chile	#97—Mexico	#99-2—Brazil
#95—Ecuador	#98—Peru	#99-3—Brazil

Children of Latin America. 6 filmstrips, 40 frames each. Set of 6 cost \$30.00. Each separately, \$6.00. Young America Films, 18 E. 41 St., New York, N. Y.

Vacation on the Pampas—Life in Argentina.

Chico Learns to Read—Life in Brazil.

Jose Harvests Bananas—Life in Guatemala.

Market Day at Cusco—Life in Peru.

Fiesta Day—Life in Mexico.

The Silver-studded Belt—Life in Chile.

Crops of the Americas. 41 frames and guide. Loan. U. S. Dept. of Agric., Washington, D. C.

Tells about the various crops found in different sections of South America.

Mexican Children. 44 frames. Sale. Encyclopaedia Britannica Films.

Habits and way of life are depicted.

Central America. 62 frames and text. Encyclopaedia Britannica Films.

Reviews the industries, customs, and life of those countries.

A Glimpse of the Other Americas. 60 frames and text. Pan-American Union, Washington, D. C.

A panoramic view of life in the South American countries.

Our Southern Neighbors. 53 frames and text. Sale. *The New York Times*.

Depicts in detail the customs, occupations, and life in the South American countries.

Book Reviews and Book Notes

DAVID W. HARR

Head, Department of Social Studies, Abraham Lincoln High School, Philadelphia, Pa.

A Short History of Russia. By R. D. Charques. New York: E. P. Dutton & Co., Inc., 1956. Pp. xvii, 284. \$3.95.

This thoughtful survey of Russian history is designed for the reader who knows little or nothing about the subject. Its primary purpose is to provide him with an understanding of

the basic factors and forces that have shaped and conditioned Russian developments. The author, an English literary critic of Russian descent, insists that such an historical perspective is indispensable for an intelligent appraisal of the Soviet regime. Indeed, a study of Russia's past will dispel the prevalent but erroneous

notion, as expressed by Churchill, that "Russia is a riddle wrapped in an enigma and shrouded in mystery."

While basing his interpretations on the authoritative writings of historians like Kliuchevsky and Mirsky, the author limits his account to the domestic developments of European Russia. He reminds his readers that this strategic area, which embraces the forest zone and the steppe, largely determined the character and destiny of the Russian people.

In tracing the growth of Russia through the Kievan, Mongolian, Romanov, and Bolshevik periods, he repeatedly stresses the significance of autocracy, the role of the peasant, and the remarkable continuity of Russian history.

The doctrine that all political power should emanate from the ruler is deeply imbedded in Russia's past. The author ascribes this autocratic concept partly to the absolutism of the Byzantine Empire, which wielded a profound religious and political influence on early Russia, partly to the despotic rule of the Mongolian khans, and, to a large extent, to the growing military and centralizing power of dynamic tsars like Ivan the Dread and Peter the Great. Small wonder, therefore, that innovations in Russia, even under the Communists, have always been instituted from above.

In the failure to solve the peasant problem, both before and after the emancipation of serfdom, the author sees the underlying reason for the growing revolutionary sentiment and the ultimate collapse of the tsarist regime.

Not only did the peasant resist the imposition of serfdom, but he often revolted in order to improve his lot. Nor did the half-way measures of emancipation under Alexander II pacify his longings for land of his own. Unfortunately, the agrarian reforms of Stolypin on the eve of World War I, by which peasants were to be transformed into independent farmers, had little chance of success in the stormy years that lay ahead. The revolutionary outbursts of 1905 and 1917 were mainly due to peasant unrest. The Communists in no way were responsible for them. But they did succeed, under the leadership of Lenin, in capturing and dominating this revolutionary movement.

Yet, as revolutionaries, the Communists failed in their persistent efforts to break all ties with the past. Ironically enough, they in-

creasingly resorted to tsarist methods and policies in their zeal to create a new Russia in the image of Karl Marx. National traditions often proved stronger than communism. The author cites numerous examples to illustrate the striking similarities between the Soviet and Romanov periods.

Written in a clear and delightful style, the book is one of the most interesting and penetrating surveys of Russian history to appear in recent years. It is highly recommended to the general reader who seeks an understanding of the U.S.S.R.

RICHARD H. BAUER

University of Maryland
College Park, Maryland

Understanding Minority Groups. Edited by Joseph B. Gittler. New York: John Wiley & Sons, Inc., c. 1956. \$3.25.

The papers published here were presented at the Institute on Minority Groups in the United States, sponsored by the Center for the Study of Group Relations of the University of Rochester in 1955. "Scholarship is still the great emancipator," says Cornelis W. de Kiewiet, president of the University, in his introduction. Scientists, exposing the error and folly of discrimination, prepare the way for legislators and jurists in removing its legal bases, and contribute to the public discussion that promotes "the American process of self-education and evaluation."

In between the first and final general papers lie the six chapters constituting the body of the book, each written by an eminent authority on the particular group—Catholics, Indians, Jews, Negroes, Japanese, and Puerto Ricans in the United States.

While it is understandable that six authorities might wish to approach their subjects in different ways, and while a large amount of valuable information is, indeed, presented, it seems regrettable that the papers are so diverse in so many ways. Jews rate twelve pages, Indians twenty-five. Some papers are followed by excellent footnotes, others by casual ones, others by none at all. John La Farge's paper on Catholics and John Collier's on American Indians seem defensive of the respective groups; but Collier's is followed by a demurrer (by

Theodore H. Haas), La Farge's is not. (Is there, incidentally, really any more reason to regard Catholics as a minority than to so regard Jehovah's Witnesses—or even all Protestants?) Oscar Handlin devotes his paper mostly to Zionism, Dorothy Swaine Thomas hers largely to wartime evacuation of the Japanese from the West Coast. Ira Reid discusses the Negro in the framework of ten of the race's social movements; Clarence Senior discusses the Puerto Rican migration in that of the more traditional concepts of "push" and "pull" factors, culture conflict, and the adjustments necessitated by life in the new country.

All this does reflect, of course, the diversity of the situations that confront us in respect to minorities, and the "packed and deeply interested audiences" reported to have attended the lectures undoubtedly could, unlike the readers, profit from the personal presentations of the authors. Thus, presumably, the project was worthwhile and highly informative for public and students. But it is just because this sort of thing is so desirable that it is disappointing not to have it done on a level more nearly representing President de Kiewiet's high goals. Unfortunately, too, there is no general bibliography and no index, and the editing of the text leaves much to be desired.

WAYNE C. NEELY

Hood College
Frederick, Maryland

The Rise and Fall of Nazi Germany. By T. L. Jarman. New York: New York University Press, 1956. Pp. 388. \$4.50.

During the days of the Third Reich and for a good many years after, German history was frequently treated as a course of explicable, pre-determined and logical development. But for a handful of serious students the natural exigencies of brutality, war and genocide tended to cast an emotional pall over the essence of National Socialism and its personalities and philosophies. With, however, the end of the Nazis, academic passions began slowly to subside and the polemicists gave ground to the scholars. Fortunately, many of these scholars, especially the Britons, Trevor-Roper, Wheeler-Bennett and Alan Bullock, turned out to be fine writers as well. And it is in this tra-

dition that T. L. Jarman's new book can safely be placed.

The value of *The Rise and Fall of Nazi Germany* lies not so much in its new conclusions or fresh revelations—indeed there are few of these—but rather in its deftly written style, inordinately stimulating tone and deeply understanding nature. Mr. Jarman devotes quite a bit of attention to the political and philosophic basis of the Nazi Revolution and the military and diplomatic campaigns in this manner.

Mr. Jarman also focuses his interest upon an intriguing question. Did the mass of the German people support the Nazis? His judgment is that they did, although at different stages of Hitler's leadership there were varying amounts of opposition. Consider these two quotations:

A flagrant act of aggression was committed against a people (the Poles) with whom Germany had lived on friendly terms for the past five years, a nation was broken and its territory overrun—but there was no military coup against Hitler, no general strike, no spontaneous rising of the masses against war. Instead, the new German Army moved to attack and conquest with speed, efficiency and ruthlessness, while behind it worked a smoothly functioning system of production and supply.

Later, much of the early enthusiasm—of those "ordinary" Germans who didn't land in concentration camps—was dampened by Hitler's fundamental nihilism and the military defeats and bombings. Yet there were others, many highly conservative in politics and religion, who did not need the prodding of night air-raids to make them realize that the Nazis must be eliminated. "These Germans of the resistance groups acted," writes Jarman, "with the greatest courage, but their task was one of cruel difficulty—to struggle in secret against an all-powerful and popular dictator. As soon as discovered by the Gestapo, anti-Nazis were ruthlessly suppressed."

As a guide and as a survey this work will last a good deal longer than most of its predecessors and contemporaries.

MURRAY POLNER

Flushing, New York

HELPFUL CLASSROOM AIDS

Our United States: Its History in Maps is a new 8½" x 11" atlas edited by Edgar B. Wesley. It contains 96 pages plus fully colored U. S. and World endpiece maps. There are 38 pages of colored maps, plus numerous black and white illustrations and maps.

This atlas is intended for senior high and college freshman courses in U. S. history. The first section of maps treats chronologically the founding and internal development of the United States. Then follows a series of distribution maps on U. S. industry, population, agriculture, and transportation. The final section treats the growth of the United States as a world power. Social, economic, and human factors of history are treated as well as military and political events.

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The new atlas may be ordered from the Denoyer-Geppert Company, 5325 Ravenswood Avenue, Chicago 40, Illinois. It costs \$2.00 in heavy paper covers or \$3.25 in bound cloth covers.

BOOK NOTES

Three Saints and a Sinner. Boston: Little, Brown and Company, 1956. \$5.00.

Louise Hall Tharp has given us lucid portraits of Julia Ward Howe; the author of the stirring "Battle Hymn of the Republic," her two sisters Louisa and Annie, and her gay brother Sam.

This book is worth reading and can be classed as a biographical and social history.

ARTICLES

"Renaissance for U. S. Railroads," by Ronald Hart, *Travel*, September, 1956.

"With the Whoosh of the Jets, the Airlines Grow Up." *Business Week*, July 21, 1956.

"The Arab World," (a special 72-page supplement), *The Atlantic Monthly*, October, 1956.

CURRENT PUBLICATIONS RECEIVED

The Fabulous Future in America 1980. Introduction by Editors of *Fortune Magazine*.

New York: E. P. Dutton and Company, 1956. Pp. 206. \$3.50.

Denmark and the United Nations. National Studies on International Organization. By Max Soreuseu and Niels J. Haagerup. New York: Manhattan Publishing Company, 1956. Pp. 150. \$3.00.

Latin America in the United Nations. By John A. Houston. New York: Columbia University Press, 1956. Pp. v, 345. \$2.75.

Solovyer, Prophet of Russian Western Unity. By Egbert Munzer. New York: Philosophical Library, 1956. Pp. v, 154. \$4.75.

Koreans are White. By Wladimir W. Mitkewich. Boston, Massachusetts: Meador Publishing Company, 1956. Pp. viii, 44. \$2.00.

This Is Israel. By Carl Hermann Voss and Theodore Huebeuer. New York: Philosophical Library, 1956. Pp. viii, 166. \$3.75.

The Path of the Buddha. By Kenneth W. Morgan. New York: The Ronald Press, 1956. Pp. viii, 432. \$5.00.

Evaluation In Modern Education. By J. Wayne Wrightstone, Joseph Justman and Irving Robbins. New York: American Book Company, 1956. Pp. xi, 481. \$5.00.

Effective Teaching in Secondary Schools. By William M. Alexander and Paul M. Halverson. New York: Rinehart and Company, 1956. Pp. xi, 564. \$5.75.

What We Learn from Children. Marie I. Rasey and J. W. Menge. New York: Harper and Brothers, 1956. Pp. xv, 164. \$3.00.

Educational Psychology in the Classroom. By Henry Clay Lindgreu. New York: John Wiley and Sons, 1956. Pp. xv, 521. \$5.00.

(Continued from page 114)

with a juvenile criminal even to the point of self-protection; the insidious and corrupt effects of political influence, whereby the venal activities of politicians undo the best efforts of honest police and judges; and the refusal of citizens generally to spend the amounts of money necessary to have enough law-enforcing agencies and institutions.

There is not space to discuss these here; we will make them the subject of future comments. But we believe that this is a practical area of social reform, and we commend it to the thinking of social studies teachers, who can do much to mold the next generation.

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